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MANUAL

OF

GREEK AND LATIN PROSE COMPOSITION,

SPECIALLY DESIGNED TO ILLUSTRATE

THE DIFFERENCES OF IDIOM BETWEEN THOSE LANGUAGES AND THE ENGLISH.

BY

E. R. HUMPHREYS, LL.D.,

HEAD-MASTER OF CHELTENHAM GRAMMAR-SCHOOL;

AUTHOR OF "EXERCITATIONES IAMBICÆ," "LYRA HELLENICA," "MANUAL OF CIVIL LAW," &c.

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THE Greek and Latin versions of all the Exercises in this volume have been printed with the Title of "Key to Humphreys' Manual of Greek and Latin Composition;" and can be obtained, *by Teachers only*, of the Author, on the transmission of the price, 7*s*. 6*d*., in postage stamps. Satisfactory proof must be given that the parties applying for *this work are actually engaged in tuition*.

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THE following Exercises were originally prepared for the use of the higher forms in this School, without any view to publication; but the advice of several friends, eminent no less as educators than as scholars, has induced the author to send them to press. The introductory chapter will, to a great extent, explain the plan of the work; the main object of which is to illustrate some of the more important and peculiar idioms of the Greek and Latin languages, as distinguished from our own. The translated exercises have been selected with this especial view, while, at the same time, they will be found to be fair specimens of the styles of the authors from whose works they are severally taken. A large number both of the Greek and Latin exercises has been selected from works seldom or never read in schools, while others, taken from authors more generally used, have been epitomised in such a way as to guard, to a great extent, against the danger of pupils copying from the original passages. The observations, inserted at intervals, are designed to explain and illustrate in a practical form those differences of idioms between ancient and modern languages which recur most frequently; and the foot-notes on each page are intended to assist the student in translating such words and phrases as are

of unusual occurrence, and in which the metaphorical usages of the two languages require that analogous, rather than strictly equivalent, expressions should be used. As the Greek and Latin passages will be published in another work *for the use of Teachers only*, with the names of the original authors affixed in the first part, it is expected that in the few Exercises taken from Ionic writers, hints will be given by the Teacher as to dialectic peculiarities, and that such Exercises will only be set to those who have read authors of that class.

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CHELTENHAM GRAMMAR SCHOOL,
Aug. 10, 1855.

TO THE

REV. WILLIAM DOBSON, M.A.,

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FOR SOUND SCHOLARSHIP

AND PRE-EMINENT ABILITY AS AN EDUCATOR,

BY

E. R. HUMPHREYS.

August 10, 1855.

INTRODUCTION.

THE differences between the idioms (or characteristic forms of thought and expression) of any two languages are phænomena which, although utterly incomprehensible to persons understanding but one language, are capable of supplying materials for much interesting and philosophic investigation to those who have formed an acquaintance with several. Without, however, entering upon the many-sided question of the origin of languages,—a discussion which would far overpass the scope of the present work,—it will be sufficient here to call the student's attention to some of the most remarkable instances in which the classical languages of antiquity differ from the modern in expressing such ideas as are common to both.

For these differences there is a variety of causes, independently of the peculiar mechanism of each several language, which is generally regarded, and most probably is, the principal. It is known that the climate and other physical conditions, such as the scenery of the country in which a language is first developed, exercise powerful influences as well upon its idioms as its intonation; that every language is more poetical in its infancy, when its vocabulary is limited, and when metaphorical expressions are consequently more general, than during the subsequent periods of its more mature growth: and hence, that the oldest phrases and the oldest compositions in any language embody most of its poetry, and that, too, of the boldest and most original character. The habitual and favourite occupations of nations,

also, impart to their languages corresponding and peculiar features; because, as the greater portion of the terms—especially the adjectives—of every language are commonly used in a metaphorical or secondary sense; so much so, that the primary or literal sense is generally altogether forgotten; and as their primary meanings are, in the first instance, applicable to those national occupations and modes of life; these latter must impart a peculiar style of thought and sentiment to the national media of communication. We find, for instance, in Homer, the language of a primitive and pastoral people, of whom every individual was both a warrior and a herdsman; a language embellished with such ideas and similes as the contemplation of the beauties and phænomena of nature might suggest to the lonely shepherd watching through the nights of a genial climate, or to the solitary hunter wandering through the lonely wilderness. An attentive reader of the Greek tragedians, who lived and wrote during or immediately after the Persian war, cannot fail to observe in their language, at least in their illustrative and ornative expressions, a constant recurrence to nautical phrases and metaphors, which are perhaps even more numerous than we are now able to detect, and for which the reader of Grecian history can, of course, easily account. We might analyze the Latin language in the same way, and find in its original terms and phrases the remarkable preponderance of those which relate, in their primary and literal sense, to agriculture and war. Thus also we are struck with the large vocabulary of phrases peculiar to the technology of the fine arts, which pervades the Italian language, and which, from long habit, has been transferred to other and ordinary uses, so familiarly that their origin may be scarcely known to many who use them. So, in all languages, there are large assortments of phrases, the literal and original meanings of which are known only to the antiquarian and philologist, and which can be translated, not literally, but only by analogous phrases in other languages.

In order to convince himself of this, the philological student needs only to place before him a page,—suppose, of English, —and inform himself of the primary meaning of every noun, verb, and adjective; when, after a short time spent in this species of study, he will be astonished at the number of metaphorical expressions which he will find even in the phraseology of ordinary conversation, and the impossibility of transferring them literally, consistently with making them intelligible, into any other language. Let him, for instance, trace back to their origins such commonplace verbs and adjectives as the following, taken at random from a page of prose,—implant, eradicate, produce, expend, consist, support, repose, examine, investigate; clear, high, momentous, simple, delicate, strict, vivid, fresh, dark, deep,—and observe how figuratively they are used in common conversation, and he will understand one of the causes of the diversity of idioms. But the student who wishes to observe the most peculiar idioms and metaphors of the English language should analyse it, not in its present state, nor at any period since it has been romanized by Milton, but in the poetry of Spenser.

Of the differences between the languages under present consideration, that which will first and most obviously attract the learner's attention is the diversity of arrangement of which the words of a Greek or Latin sentence are susceptible without affecting the syntax, and the difference between any of these arrangements and that of an English sentence. In the latter, the normal succession of words requires that the nominative case shall precede the verb; that verbs and prepositions shall precede the words which they govern; that the adjective shall come before its substantive, and that a conjunction shall be the first word of the clause to which it belongs. From all this, with a general exception of the last instance, the order of words in a Greek or Latin sentence is altogether different. The reason is, that English words, wanting inflexions, and having no

marks to define their relation to each other, must necessarily be placed in the order of syntax, with the exception of a few (originally Saxon) words, such as the personal pronouns, the position of which is sometimes inverted in poetry. On the contrary, Greek and Latin words, which shew by their inflexions, even when isolated, their number, gender, case, &c., are capable, without any grammatical confusion or ambiguity of meaning, of being placed in that order in which the ideas that they represent naturally occur to the mind. It is natural, for instance, that the idea represented by a noun substantive should occur to the mind as that of a thing existing externally to ourselves, before it can occur to us to designate its qualities, or to consider our own acts upon or relating to it; hence the substantive should naturally precede its adjective,—which is, indeed, the arrangement in some modern languages,—and the accusative case come before the verb which governs it. We accordingly find, as an illustration of this principle, that the accusative is the oldest of the cases in Greek and Latin, and that neuter nouns, the oldest of all, retain the same form in the nominative and accusative. The general rule resulting from all this is, that the governed precedes the governing word, because the mind naturally notices the existence of an external object before it notices the action of itself, or of any other external thing upon it. But this rule is liable to the numerous exceptions resulting from emphasis and the requirements of euphony. Emphasis is marked either by removing a word from its natural position to some other more conspicuous place, such as the beginning or end of the sentence, or by inserting some qualifying or descriptive expression between two words which should naturally stand together; and antithesis, which is also a species of emphasis, requires the close juxtaposition of words which should otherwise be separated. Euphony requires, in general, that the longest words should be placed toward the end of a sentence, that a termination resembling that of a dactylic hexameter should be avoided, and that the

rhythm of iambi or trochees be substituted. The attention paid to euphony by the ancients was more minute and particular than may be generally supposed. Aulus Gellius reminds us that Cicero once adopted the irregular form *explicavit*, rather than conclude a sentence with *explicuit*.

The arrangement to which we have just alluded, and which may be called the *metaphysical*, as distinguished from that of our own language, which may be called the *grammatical*, was rendered practicable only by the fulness of inflexion, to which the Greek and Latin languages—and still more, the more ancient and highly cultivated languages from which they are derived—are indebted for their harmony, and that varied flexibility which renders their words so proverbially susceptible of combination. To illustrate this, it will only be necessary to point to the vast number of names in our own language which are formed by the combination of various terms, with λογὸς, εἶδος, γράφω, and the prepositions ἀνὰ, ἀντὶ, κατὰ, περὶ, ἀμφὶ, &c. But the existence of these inflexions in the ancient languages—the origin of which it must be unnecessary to trace up for learners who have made any progress in philological study, and the absence of which can scarcely be said to be compensated in modern languages by prepositions and auxiliary verbs—has given rise to several other differences, so wide, that if Greek or Latin sentences were *actually* translated word for word into English, the result would be utterly unintelligible. To the most remarkable of these peculiarities it may be interesting to devote a few short sentences.

The ablative absolute in Latin, is generally supposed to be, in conformity with its conventional name, an ablative case standing independent and ungoverned. The fact is, however, that this formula which serves so constantly to denote the event after which, or in consequence of which, something else is done, is an ablative governed by *ab* or *ex*, which is proved by the occurrence of such phrases as *ab urbe condita*, *a regibus exactis*, &c.; in the same way as the

analogous genitive (absolute) in Greek is governed by ἐκ, ἀπό, or διά. In reality, there is no such thing as an absolute case; every such (supposed) instance is merely an ellipsis. What is called a nominative abs. is really an *anacoluthon*, i. e. the beginning of a sentence which, in consequence of its length or a parenthesis, assumes, as it proceeds, a form different from that originally intended, and which may in some sense be regarded as an instance of ellipsis. It may be observed, that elliptic formulæ are more numerous than may be at first sight supposed. All Greek adverbs come under this denomination, being in reality cases of adjectives and substantives governed by prepositions not expressed, of which we have some instances in Latin also; such as *instar*, *ergo*, *gratiâ*, *ultro*, *ultrâ*, &c. On the other hand, many forms commonly regarded as ellipses are really not so; the uses, for instance, of the infinitive as a historical imperfect, (or aorist, rather,) and as an imperative, involve no ellipsis, and are merely archaisms, vestiges of the original and undeveloped state of the language, when one mood (the substantive form of the verb) was used for all purposes.

The relative is an element in a great variety of idiomatic formulæ, in order to understand which, it must be remembered, that it is equivalent not only to a demonstrative pronoun with *que* (as *qui* = *isque*), but also to the demonstrative with several other conjunctions. For instance, *qui quum venisset* may be equivalent to "*but* when he came," "*for*, when he came," "*though* when he came," as well as to "*and* when he came." It is evident, then, that the relative may be employed in Latin to connect sentences which could not, consistently with the idioms of the language, be so connected in English; and that if, when turning Latin into English, we invariably give it a verbal translation, we must very frequently, not only misrepresent the sense of the original, but adopt a form of sentence altogether foreign to idiomatic English. In Greek, the relative frequently assumes a very peculiar construction, to which

grammarians have given the name *attraction*, and in which it retains the case, as well as the number and gender, of the antecedent, irrespectively of its regular relation to the word governing its own clause of the sentence. This is observed to occur only when the antecedent is a genitive or dative case, and results probably from the circumstance of the writer or speaker having in his mind the case of the noun which has just gone before, rather than the government of some word which is yet to come. The inverse of this attraction we may sometimes observe in Latin, when the relative, instead of taking the case of the antecedent, draws it altogether out of the first clause, and places it beside and in the same case with itself; as, *geminata hæc, qua tantopere gaud - bat victoriâ.* Sentences of these forms are, of course, altogether incapable of being verbally translated into English.

Impersonal verbs may be described as containing in one word a verb and a substantive, generally signifying some feeling or emotion of the mind; and the construction in which we find them accords exactly with this definition. The common rule of syntax states that they are followed by two cases, "an accusative of the person, and a genitive of the thing," which would be more intelligible if it were explained that the accusative is governed by the verbal part of the compound, and the genitive by the substantive part; thus, *ignaviæ me pudet*, which we would translate as closely as possible into English, by "I am ashamed of my idleness," is really equivalent to *ignaviæ pudor me habet*, or *movet*, or *incessit*, &c. On the same principle may be explained the construction of those which govern a dative case, among which are included such passive impersonals as are formed from active verbs governing that case; the former consist of a substantive with *est*, the latter (of which the active forms contain the verb *dare*) of a substantive with *datur*, as *ministratur*, *creditur*.

In consequence of the greater degree of logical precision which pervades the construction of the ancient languages, it

will be observed that their systems of moods and tenses (in Greek especially) are much more comprehensive, and more adapted to the expression of delicate shades of distinction, than those of any modern languages. Persons unacquainted with ancient literature would find it difficult to understand the differences, or the uses of the differences, between the aorist and perfect, between the present and aorist of the imperative, between the futures of the passive voice, between the optative and subjunctive in dependent sentences; or, in Latin, the propriety of using sometimes the indicative and sometimes the subjunctive in cases where the English language requires no such exactness.

But it is in its participles that the fulness of the Greek verb in inflexions is most conspicuous, and gives rise to the widest differences between its idioms and those of our own, and even of the Latin, language. By means of these participles a Greek could express in one word an idea which we can convey only by a slow periphrasis; such phrases, for instance, as "they who have grown old," "they who have been admired," "they who are likely to be punished," can each be expressed by a Greek participle in one word, which will be also capable of denoting whether two or more persons are spoken of, and whether they are men or women. Hence we can frequently translate a Greek participle by a substantive; as, "the result," "the act," "the inscription;" or by a substantive with an epithet, as, "the probable result," "the intended act."

The system of conjunctions in Greek and Latin, as compared with English, is another fertile source of idiomatic differences. Of the Greek conjunctions, scarcely any admit of being uniformly translated by the same word; and of those smaller connective and expletive words known as particles, it may be said that, although their meaning may be perceived and *felt*, they are altogether untranslatable. In general, they can be transferred, at best, only by attaching some peculiar emphasis or modification to the words repre-

senting those to which they relate. Let us take, for instance, the conjunction δέ, which some persons usually suppose to be always equivalent to "but," and translate it so wherever it occurs; and we shall find the consequence to be very similar to that of always giving a (so called) literal translation to the Latin relative. On the contrary, in order to translate correctly, it will be necessary to remember that the primary meaning of δέ is "secondly;" and that it is, therefore, originally a correlative (to μέν); and that it bears a variety of secondary meanings deduced from that primary. In the same way we can convince ourselves that we have no precisely corresponding expressions for the Latin conjunctions, *quum*, *quamvis*, *autem*, *nam*, *enim*, *si*, *scilicet*, &c., by observing the necessity of varying our translation of them, in order to avoid misinterpreting the sentences in which they occur. And this is the result, not of a variety of meaning in any of these Latin conjunctions, but of their comprising, under one primary signification, several secondary senses, in which they appear in connection with different phrases, moods, tenses, &c. To make this more intelligible, it may be observed that we have in English one or two idioms of the same kind, borrowed of course from Latin; such as the use of the words *when* and *while* in the sense of *although*; of *if* in the sense of *since*, &c.

It has been sometimes supposed that the existence of irregular inflexions in Greek and Latin should be regarded as inconsistent with the character of philosophical construction which we generally ascribe to them; but it happens that these very irregularities, when properly analyzed, are among the clearest evidences of that logical system of formation, and the surest guides to the original forms of all other inflections. They are in all cases the remains, scattered and brought hastily together, of older and fuller forms; for it is of course generally known that the forms of the Greek and Latin languages, as we find them in the Attic and Augustan writers, have been con-

siderably modified from their original shape. For instance, if one were to take the materials for building a new house from the ruins of several edifices of a previous age, and to bring together and construct into the outline of one commodious residence such incongruous elements as a Grecian entablature, Byzantine columns, and Roman, Gothic, and Arabian arches, such a building would be, from its mere irregularity, a more interesting object to an antiquarian than the most uniform of contemporary structures. He could divide all the several parts, ascribe and trace each to its proper origin; and, by restoring to each the absent members of its entire frame, make of each part a separate whole. And this is precisely, *mutatis mutandis*, what the philologist can do with an irregular verb.

MATERIALS FOR GREEK COMPOSITION.

Obs. I.

ὁ ἡ το, which is used by Homer as a relative and demonstrative pronoun, is employed by the Attic and Atticist writers in the ordinary sense, but, without the occasional emphasis, of our definite article. In a sentence where several nouns follow each other in regimen, the articles belonging to all may stand together at the beginning in the inverse order of the nouns; as *ἡ τῶν τὰ τῆς πολέως πράγματα διοικούντων ἀνοία*: from this order the first is excepted; for all words intervening between an article and its noun are regarded as an epithet. In some instances a noun has two articles, one immediately attached to itself, and the other joined to a qualifying or descriptive phrase; as *τὴν δεινότητα τὴν ἐν τοῖς λόγοις*, "the power belonging to eloquence." Articles joined to *μὲν* and *δὲ* signify "some" and "others;" literally, "those in the first place," and "those in the second." *μὲν* and *δὲ*, signifying "firstly" and "secondly," are used in disjunctive sentences in a variety of secondary senses; such as "while" and "yet," "although" and "still," &c.

Ex. I.

If a mortal may form conjectures[a] respecting the sentiments of the gods, I should say[b] that they shew plainly, even in their most personal relations[c], how they feel toward the virtuous and vicious of mankind. Jupiter, for instance[d], though he was the father of Hercules and Tantalus—as legends inform us, and as all believe—immortalized the former for his

[a] *στοχάζεσθαι.* [b] *ἡγοῦμαι.* [c] *οἰκείος.* [d] *γὰρ.*

merit, and inflicted the most severe punishment on the latter for his depravity. Guided[e] by their examples, then, it is our duty to aim at excellence, to learn the best lessons of the poets, and to read all that is[f] profitable in the words of other wise men. As we see the bee alighting upon every blossom[g], and taking from each its useful part, so also should the aspirants to learning be ignorant of nothing, and, at the same time, collect something profitable from every source. And indeed, even with this industry, one can scarcely overcome the errors of his nature.

Ex. II.

In many instances, Demonicus, we shall find wide differences between[h] the opinions of the virtuous[i] and the principles of the vicious[k]; but the most remarkable difference which they exhibit is in their mutual intercourse; for the latter respect their friends only while present, while the former love them even when far away. Moreover, a short interval can terminate the intercourse of the vicious, while not even all eternity can efface[l] the friendships of the virtuous. Thinking it right, therefore, that those who aspire to distinction and cultivate learning should follow the example of the virtuous rather than of the vicious, I send you[m] this essay as a present, a memento[n] of my friendship for you all, and a proof of my acquaintance with Hipponicus; for children should inherit as well the intimacies as the fortunes of their parents. I perceive also that accident favours us, and that the present is a favourable opportunity; for, while you are anxious to learn, I, on the other hand, make it my study to teach others; and while you are earnestly[o] studying philosophy, I am shewing the way[p] to its followers. I shall endeavour, then, to give you a few short hints of[q] the conduct by which I think

[e] *χρῆσθαι.* [f] *εἴ τι.* [g] *βλάστημα.* [h] *πολὺ διεστώσας εὑρήσομεν.*
[i] *σπουδαίοι.* [k] *φαύλοι.* [l] *ἐξαλείφω.* optat. with *ἄν.*
[m] Perfect; time to be referred to the reading, not to the writing.
[n] *τεκμήριον.* [o] *ἀκμήν.* [p] *ἐπανορθῶ.*
[q] *συντόμως ὑποθέσθαι δι' ὧν,* &c.

you would make the most progress in virtue, and win reputation[r] from all men.

Obs. II.

A prohibition or negative command may take any one of four forms: of these, the most usual are the present imperative and aorist subjunctive, with μή; the difference between which is said to be, that the former forbids generally, and the latter with reference to some particular matter. The other two forms are, μή with the optative, (which implies an ellipsis of εἰ, &c., "it were well, *if*" &c.); and μή with an accusative and infinitive, which is also said to imply an ellipsis of δός, but, is perhaps analogous to the historic imperfect in Latin. These two latter forms express wishes rather than commands.

Ex. III.

Whatever knowledge you possess, retain by practice, and acquire by study what you have not yet learned; for it is as discreditable to hear good instruction without learning it[s], as to refuse a good offer from a friend. Spend your unoccupied hours in diligent attention[t] to instruction, for you will thereby find it easy to learn[u] what presents difficulties to others. Consider much learning[x] better than much money, for the latter may fail you suddenly, while the former abides with you for ever, because of all possessions wisdom alone is imperishable. Choose no man for your friend, until[y] you ascertain how he has treated former friends; for you must expect that he will be the same to you as he has been to them. Bestow your favours upon good men, for an obligation laid upon a virtuous man is a rich treasure. By serving the vicious you will be like[z] those who feed other men's dogs; for these snarl alike at benefactors and strangers; so do vicious men wrong those who serve and those who injure them.

[r] εὐδοκιμῆσαι. [s] "hearing not to learn." [t] φιλήκοΐα.
[u] "it will result to you to learn easily." [x] ἀκούσματα.
[y] πρίν with ἄν and the subj. [z] ὅμοια πάσχειν.

Ex. IV.

Be affable[a] in manner, and courteous[b] in your words. Affability implies the recognition of those who meet you, and courtesy a kindness in meeting their advances. Be polite[c] to all, and intimate[d] with the most worthy; for you will thereby avoid enmity in the one case, and conciliate friendship in the other. Never make frequent visits to the same persons, or long visits on the same subjects; for anything may become tiresome[e]. Test your friends in the vicissitudes of life, and the participation of danger; for, as we assay gold in the fire, so do we prove[f] our friends in our misfortunes. Never reproach any for his misfortunes; for fortune is impartial, and the future inscrutable. Choose[g] for associates not those only who will sympathize in your reverses, but who will not envy your prosperity; for many, though they feel for the misfortunes of friends, will be jealous of their success.

Obs. III.

A question asked affirmatively, as in Latin and English, presupposes a negative answer, and *vice versa*. In general, questions are asked affirmatively by *μὴ*, and negatively by *οὐ*; but *οὐ* is sometimes diversified by *ἆρα*, *ἆρ' οὐκ*, and *ἄλλο τι ἤ*; and *μὴ* by *ἆρα μὴ που*, *οὐ τι που* and *ἤ που*. Disjunctive questions are generally asked by *πότερον* followed by *ἤ*. In hypothetic sentences, consisting of two clauses, (*protasis* and *apodosis*,) of which the former contains *εἰ*, the sequence of moods and tenses is thus: 1, present indicative in both; 2, present subjunctive followed by future indicative; 3, present optative followed by present optative with *ἄν*; 4, imperfect indicative followed by imperfect indicative with *ἄν*; 5, aorist indica-

[a] *φιλοπροσήγορος.* [b] *εὐπροσήγορος.* [c] *ἡδέως ἔχειν.*
[d] *χρῆσθαι.* [e] "weariness belongs to all things."
[f] *δοκιμάζειν, διαγινώσκειν.* [g] *ἀποδεχέσθαι.*

tive in both clauses, with ἄν in the second; 6, the present participle may stand for any *protasis*.

Ex. V.

Though none of his other friends or intimates could prevent Glaucon from attempting to speak in public, when he aspired to become the ruler of the city before he was yet twenty years old, although he was forced[h] from the platform and turned into ridicule; Socrates, who felt an affection for him, for Plato's sake, alone succeeded in stopping him. Meeting him, he engaged his attention to the following conversation[i]. "Glaucon," said he, "have you been thinking of taking the management[k] of our government?" "Yes, Socrates," he replied. "It is indeed," said he, "one of the highest positions in human life[l]; for of course, if you can succeed, you will be able, in the first place, to gratify every wish of your own, and competent to serve your friends; you will also exalt your father's house, and aggrandize your native country, and become celebrated, first in the city, then throughout Greece, and perhaps, like Themistocles, among foreign nations[m]; so that, wherever you go, you will be everywhere conspicuous."

Ex. VI.

Glaucon was flattered by this address, and continued to listen with pleasure. "It is clear, then," continued Socrates, "that, if you mean to become celebrated, you must do some service to the state[n]." "Certainly[o]," said Glaucon. "Then," he replied, "do not be reserved, but tell us what public service you are going to begin with[p]." When he hesitated, as if considering where he was to begin, "Would you not,"

[h] Participles to agree with an accus. governed by the verb to which Σωκράτης is the nom.

[i] "He detained him so as to wish to hear him, speaking thus."

[k] προστατεύειν. [l] "honourable, if anything else is among men."

[m] "barbarians." [n] "the state is to be benefited by you."

[o] πάνυ μὲν οὖν. [p] "from what you will begin," &c.

said Socrates, "endeavour to increase the wealth of the state, just as you would set about enriching your paternal house, if you wanted to aggrandize it[p]?" "Surely[q]," said Glaucon. "It would become richer then by the increase of its revenues[r], would it not?" "Evidently." "Tell me, then," continued the other, "what are the sources of the present revenues of the state; for you have been of course contemplating them, in order to fill up such as may be deficient, and include[s] any that may have been overlooked." "By Jupiter," said Glaucon, "I have never thought of them."

Ex. VII.

"Then," said Socrates, "we must defer for the present the question of enriching the state[t]." "But, Socrates," said Glaucon, "it is possible to enrich the state by conquest[u]." "Undoubtedly[x]," replied Socrates, "provided one is the stronger; for if one be the weaker party[y], he will lose even his own; it is necessary, therefore, in order to determine[y] upon whom war should be made, that one should be acquainted with his own strength and that of his antagonists. In the first place, therefore, enumerate for me the forces of the state in armies and fleets, and afterwards those of our enemies." "I could not, from memory[z] at least," said Glaucon. "Then, if you have it in writing, produce it; for I should be glad to hear it." "But, by Jupiter," said Glaucon, "I have never written it." "Well, then," he replied, "we shall postpone the question of war for the present; because, in consequence of the extent of the subject, you have not probably, on the commencement[y] of your administration, yet examined it; but you must, I am sure[a], have attended to the defences of the territory; and you know what garrisons[b] are properly situated, and which of them are not, and what

[p] begin with the hypothetic clause. [q] *πάνυ μὲν οὖν.* [r] *πρόσοδον.*
[s] *προσπορίζω.* [t] "We shall defer, at first, to make the state richer."
[u] "from the enemies." [x] *νὴ Δία, σφόδρα γε.* [y] participle.
[z] *ἀπὸ στόματος.* [a] *εὖ οἶδ' ὅτι*, parenthetic. [b] *φυλακαί.*

number of troops[c] is sufficient; and you are providing for the increase[d] of the useful garrisons, and the abolition of the superfluous." "By Jupiter," said Glaucon, "I would abolish them all, for being badly guarded."

Ex. VIII.

"But," said Socrates, "if one were to abolish the garrisons, don't you suppose that everybody would be free to plunder as he pleased[e]? Now[f], have you gone and examined them in person, or how do you know that they are badly guarded?" "By conjecture." "Well, then, we shall take up this question when we shall have gone beyond conjecture[g], and acquired certain knowledge." "It will perhaps be better," replied Glaucon. "I am aware," continued Socrates, "that you have not visited the silver-mines, so as to be able to tell why their produce is less now than formerly." "I have not, as you observe[h], visited them," said Glaucon. "Of course not[i]," said Socrates, "for the place is said to be unhealthy; so that whenever it may be necessary to entertain the subject, that will be a satisfactory[k] excuse." "Such is my intention," said Glaucon.

Ex. IX.

"This, however," said Socrates, "I am sure you have not neglected to consider[l],—during what time the produce of the land would maintain the city; and how much would be required for a year, so that the city may never suffer any want of which you would not be aware[m]; and that you may be able, by your information[n], to assist the state by your advice, and to preserve it." "You speak of[o] the undertaking as a

[c] *φρουρὸν.* [d] "taking counsel to make greater." [e] Participle.
[f] *ἀτὰρ.* [g] "when we are no longer conjecturing," &c.
[h] *οὖν.* [i] *καὶ γὰρ νὴ διὰ,* &c. [k] *ἀρκέσει.*
[l] "not neglected, but considered."
[m] "may not escape your notice wanting anything."
[n] Participle. [o] "To speak of;" *λέγειν* with an accus.

very serious one," said Glaucon, "if all these matters are to be cared for." "And yet," said Socrates, "one cannot manage his own household property[p] without knowing all that it requires, and taking care to supply everything. But, as the city consists of more than ten thousand houses, and as it is difficult to mind so many all at once, why have you not first made trial in the single instance of your uncle's house[q]? If you cannot serve one, how could you serve many? Just as a man who cannot raise[r] one talent—is it not[s] evident that he should not attempt to raise several?"

Ex. X.

"I could, however," said Glaucon, "be a benefactor to my uncle's house, if he would but take my advice." "Then," said Socrates, "when you cannot persuade your uncle, do you expect to be able to make all the Athenians, including your uncle, take your advice? Take care, Glaucon," he continued, "lest, in your ambition[t] for distinction, you may meet with its opposite. Do you not see how hazardous a thing it is to speak of or attempt what one is ignorant of? Observe those who understand what they are saying and doing, and you will find, I think, in all affairs, that the distinguished and the admired are the most competent[u], while the censured and the despised are the most ignorant[u]. If, therefore, you would command renown and admiration in the state, make it your most earnest endeavour to know[x] whatever you intend to undertake; for, with this advantage[y] over others, if you aspire to the administration of the state, I should not be surprised if you obtained very easily what you desire."

Obs. IV.

Three of the tenses—present, future, and perfect—have reference to the point of time *at* which we speak; and are

[p] *οἶκον οἰκεῖν.* [q] "the one house of your uncle." [r] *φέρειν.*
[s] *πῶς οὐ φανερὸν*, &c. [t] Participle. [u] Genitive with *ἐκ.*
[x] "try to effect, as much as possible, to know," &c. [y] Participle.

therefore said to mark time definitely; three others—the imperfect, aorist, and pluperfect—relate to a point of time *of* which we speak, and mark time indefinitely. In narratives, the proper tense for the main verbs is the aorist, which is followed in apodosis by the optative mood; but in animated narration, the main verbs, as in Latin, may take the present tense.

Ex. XI.

When they had arrived in Abydos, Xerxes expressed a wish to review all his army. And a throne of white marble was accordingly erected for the purpose[z] upon a rising ground[a]; for the people of Abydos, according to the king's previous order[b], had set it up. As he sat there looking down upon the sea-shore, he had within his view[c] the army and the fleet. While he looked, he conceived a desire to witness a trial[d] between the galleys. When this took place, and the Phœnicians of Sidon proved victorious, he was pleased with the exercise and the review; and beholding all the Hellespont hid beneath the galleys, and all the shores and plains of Abydos thronged with men, Xerxes declared himself happy; and immediately after burst into tears. But when his uncle Artabanus, the same who had previously given his opinion so freely, and dissuaded[e] Xerxes from his expedition into Greece, perceived that he was weeping, "How different, O king," he said, "is your conduct now, from your demeanour a short time since! for you congratulated yourself then, and now you are weeping." "When I reflected," replied the king, "a melancholy thought occurred to me[f], of the shortness of all human life; for none of all these, many as they are, will be alive in a hundred years."

[z] *ἐπίτηδες.* [a] *κολώνος.* [b] Participle, gen. abs.
[c] *θεάομαι.* [d] *ἀμίλλα.*
[e] *οὐ συμβουλεύων.* The negative is sometimes so closely united with the following word as not merely to negative, but to reverse, its meaning.
[f] "It came upon me reflecting, to pity," &c.

Ex. XII.

Then the other answered and said, "We suffer, even while we live, other and darker sorrows than this; for during life, short as it is, no human being is ever so happy, either among these or any others, that the feeling shall not suggest itself frequently—not to say once—to prefer death to life. For the misfortunes that overtake us, and the maladies that distract us, make life, with all its shortness, appear long. So that death, amid the weariness of life[g], becomes a welcome refuge to man; while the Deity, imparting to existence a taste of pleasure[h], shews himself so far ungenerous[i]." Then Xerxes thus answered: "Let us forbear now to speak of human life, though it be such as you describe; and let us think no more[k] of sorrows, while we have good business in hand."

Ex. XIII.

When Pantheia heard of the departure of Araspas, she sent a message to Cyrus: "Grieve not, Cyrus, for the desertion of Araspas to the enemy; for if you permit me to send for my husband, I promise that a more faithful friend than Araspas will be with you[l], and I know that he will come with[m] as numerous a force as he can; for, although the present king's father was his friend, yet the present king attempted once even to separate my husband and me. I know, therefore, that he would gladly come away to such a man as you." When Abradatas recognised the tokens[n] sent by his wife, and learned other particulars[o], he gladly took his way to Cyrus with about two thousand cavalry. And when Abradatas and his wife saw each other, meeting unex-

[g] Gen. abs. [h] γεύω with accus. [i] φθονερὸς.

[k] "nor let us remember," &c.

[l] ἥκειν does not imply motion; it signifies, not *venire*, but *adesse*.

[m] "having." [n] σύμβολον.

[o] "and learned other things, how they held themselves."

pectedly[p], they naturally embraced. Then Pantheia told him of the honour[q] and delicacy[r] of Cyrus, and his sympathy[s] with her; and Abradatas said, when he heard it, "What shall I do[t], Pantheia, to repay the kindness of Cyrus to you and myself?" "What," replied Pantheia, "but endeavour to treat him as he has treated you?"

Ex. XIV.

Abradatas then waited upon Cyrus, and as soon as he saw him, took his hand and said, "For[u] your good services to me, Cyrus, I can only say that I offer myself to you as a friend, a servant, and an ally; and that I shall endeavour to co-operate with you as efficiently as I can in whatever object I see you earnestly pursuing." "I accept the offer," said Cyrus, "and shall now dismiss you to dine with your wife, and you will afterwards encamp[x] with me, together with both our friends." Early on the following day Cyrus offered sacrifice; and all the rest of the army, after breakfasting and making libations, arrayed themselves in costly tunics, and corselets and helmets: their horses also they dressed in frontlets and breastplates[y]; the mounted horses also with leg-plates[z], and the chariot-horses in housings[a]; so that all the host glittered with brass and shone[b] with purple.

Ex. XV.

Abradatas had also a chariot with four poles and eight horses very richly decorated[c]. And as he was going to put on a linen corselet, which was his national[d] costume, Pantheia brought him a golden helmet, and armlets and heavy brace-

[p] ἐκ δυσελπίστου. [q] ὁσίοτης. [r] σωφροσύνη.
[s] κατοίκτισις. [t] "What doing can I?" &c.
[u] Attraction of the relative. [x] σκηνοῦν.
[y] προμετωπίδια, προστερνίδια. [z] παραμηρίδια. [a] παραπλευρίδια.
[b] ἀνθεῖν. [c] "a chariot, &c., had been decorated for," &c.
[d] ἐπιχώριος.

lets, and a purple tunic reaching to his feet, and a dark-blue[e] crest. All these she had got made, by measuring her husband's armour without his knowledge. When he saw them, he was amazed, and asked Pantheia, "Have you not[f] provided all this armour for me by breaking up[g] your own ornaments?" "Not the most valuable," she replied, "for you will be my greatest ornament, if you appear to others' eyes as you do to mine." While she spoke thus, she dressed him in the armour, and her tears, though she tried to hide them, flowed down her face.

Ex. XVI.

Dressed in this armour, Abradatas, though usually handsome, appeared more than ever[h] beautiful and aristocratic, as was natural to him[i]. And when he was preparing to ascend his chariot, Pantheia ordered all to leave their presence and said, "If any woman, Abradatas, has ever valued her husband more than her own life, I believe you know that such am I. Why then need I enter into particulars[k]? for I feel that I have proved it by deeds more convincing than any words now spoken[l]. Still, though feeling towards you as you know, I swear to you by our affection, that I would rather be covered[m] in the earth with you, after shewing the valour of a man, than live to share your degradation; so worthy do I hold us both of the highest honour. I feel also that we owe much gratitude to Cyrus, for when I was a captive he protected me as the wife of a brother. Besides, when Araspas, who was in charge of[n] me, left him, I promised that, if he would permit me to send to you, you would be with him, and be more faithful and braver than Araspas."

[e] ὑακινθινοβάφης. [f] που. [g] συγκόπτειν.
[h] Superlative degree. [i] Gen. abs. with ἅτε.
[k] καθ' ἓν ἕκαστον λέγειν.
[l] "that deeds have been shewn (παρέχειν) more," &c.
[m] ἐνιεννύναι. [n] Participle.

Ex. XVII.

On the next day after the battle, Cyrus called some of his attendants in waiting, and said, "Tell me, has any of you seen Abradatas? for I wonder that so constant a visitor[o] hitherto, is now nowhere to be seen." Then one of the attendants replied, "He is dead, my lord[p]; he fell in the battle[q], charging the Egyptians in his chariot[r]; for the rest, except his friends, turned away[s] when they saw the ranks of the enemy. And now," he continued, "it is said that his wife has taken up the dead body, placed it in the carriage in which she rode herself, and brought it on here to the Pactolus. They say that his servants are excavating a tomb on one of the hills for the dead, and that his wife, after dressing him in all the ornaments she possessed, is sitting on the ground, holding his head upon her knees." When Cyrus heard this, he smote upon his thigh, and straightway leaping on horseback, rode with a thousand cavalry to the scene of mourning[t].

Ex. XVIII.

When he saw the woman seated on the ground, and the dead lying before him, he wept at the sad sight, and said, "Alas! thou good and faithful soul, thou hast gone away and left us[u]!" As he spoke he caught his hand, and the hand of the dead came with him, for it had been severed with an axe by the Egyptians. When he saw this, he was still more afflicted[x], and the woman cried aloud, and taking the hand from Cyrus, kissed it and set it in its place as exactly as she could, and said, "It is so with other limbs too, Cyrus; but

[o] *θαμίζων.* [p] *δεσπότης.* [q] "he lives not, but died," &c.
[r] *ἐμβάλλειν τὸ ἅρμα εἰς*, &c. [s] *ἐκκλίνειν.* [t] *πάθος.*
[u] The vocative is *ψυχή*, and the participle is in the masc., agreeing in sense, but not in Syntax: this is called *σχῆμα πρὸς τὸ σημαινομένον*, and is a species of attraction. [x] *ἀλγεῖν.*

why need you see them? And I know that he met this fate principally[a] on my account; and as much[a], perhaps, on yours. For I earnestly urged him, in my infatuation, to act so as to prove himself a valuable friend to you; and I know that he did not himself care what might befall him, but what he could do to gratify you[b]. He had died irreproachably, therefore, while I who urged him to it, am still alive to sit by him." Cyrus then wept a long time in silence; and after that he spoke.

Ex. XIX.

When he had thus spoken he departed, pitying the wife for the husband of whom[c] she was bereaved, and the husband for the wife whom[c] he had left and could never see again. She then commanded the servants to retire, ("in order," said she, "that I may mourn for him as I wish,") but desired her nurse to remain, ordering her, as soon as she was dead, to place her under[d] the same robe with her husband. The nurse then earnestly[e] entreated her not to do so; and when she could not prevail, and saw that she was offended[f], sat down and wept. Then, with a scimitar which she had some time previously provided[g], she killed herself, and placing her head upon her husband's breast, lay down to die. The nurse wept aloud, and laid them under the same robe, as Pantheia had directed. Cyrus, on hearing of the deed, was shocked[h], and hastened to give what assistance he could; while the servants, three of whom were there[i], when they saw what had occurred, drew their scimitars and slew themselves.

[a] οὐκ ἥκιστα. [a] οὐδὲν ἧττον.

[b] "doing what he could to gratify you," &c.

[c] The relative *οἷος*, though standing without an expressed correlative, generally attracts its antecedent into its own clause.

[d] περικαλύψαι. [e] πολλὰ. [f] χαλεπαίνουσαν.

[g] "having long since prepared for herself a scimitar."

[h] ἐκπλήσσειν. [i] "being three."

Obs. V.

A design, intention, or "end" is expressed by either ὡς, ὅπως, ἵνα and ὅφρα. These are joined with a subjunctive in apodosis, when the protasis consists of a present or future tense; and after a past tense with the optative. It may be expressed also by ὥστε with the infinitive or present indicative. This latter construction implies that the consequence is actually matter of fact. In *obliqua oratio*, the proper mood for the main verbs is always the optative.

Ex. XX.

"I pray you[k], Cyrus," said the Armenian, "consider whatever you leave here to be as much your property as what you take with you[l]." "Well[m]!" said Cyrus, "but how much money will you give me in order to get back your wife?" "As much as I can," he replied. "And for your children?" he said. "For these, too, as much as I can." "Then," said Cyrus, "that would be twice the amount of your possessions. And you, Tigranes," he continued, "how much would you pay[n] to recover your wife?" (for he happened to be recently married, and fondly attached to his wife). "I would pay down even my life," he replied, "to release her from slavery." "Then," said Cyrus, "take back your wife, for I do not consider that she has been made a prisoner, as you never deserted us[o]. And you also, Armenian, take back your wife and children, and pay nothing for them, that they may know that they are restored to you in freedom: and now dine with us; after that[p] go where you please." They remained accordingly. But, on their return home, when they were severally[q] speaking of the wisdom, the fortitude, the clemency,

[k] "by the gods."

[l] "not less than what," &c.—Attraction of the relative.

[m] εἶεν. [n] "for how much would you purchase, so as to?" &c.

[o] Gen. absol. [p] "having dined." [q] ὁ μέν, ὁ δέ.

and even the beauty and stature of Cyrus, Tigranes asked his wife, "And did not you, my Armenian, think Cyrus handsome?" "Indeed," she replied, "I never looked at him." "At whom, then?" said Tigranes. "At him who offered to purchase me from slavery with his life."

Ex. XXI.

At this time it was announced to the Syracusan generals that they were banished[r] by the people. Accordingly, calling a meeting of their own troops, and putting forward Hermocrates to speak for them[s], they complained of their misfortune, in being[t] all banished unjustly and in violation of the law; and at the same time exhorted them to be zealous and brave thenceforth, as they had always been in obedience to[u] authority for the time[x] constituted; and called upon them to elect commanders, until the arrival[y] of those who should be appointed to succeed them. The soldiers loudly invited them to continue in command, especially the captains of the galleys, the marines[z], and the pilots. They replied, however, that it was inexpedient[a] to resist the authority of the state; but in case any accusation should be brought against them, it would be their duty, they said, to hear their defence,—"For you remember[b]," they said, "how many victories you have won by sea, alone and unsupported[c]; how many galleys you have taken; how long you and your allies[d], led by us, have been unconquered, and maintained an honourable position[e], through our valour and the enthusiasm which you evinced both on land and sea." As nobody imputed any blame to

[r] φεύγειν ὑπὸ τοῦ δήμου, (*obliqua oratio*). [s] προηγεῖσθαι, gen. absol.
[t] "that they were," &c., (*obliq. or.*) [u] πρός. [x] ἀεί.
[y] μέχρις ἄν, with subj. [z] ἐπιβάται.
[a] οὐκ ἔφασαν δεῖν, (οὐ φημι = nego).
[b] (Transition from the third to the second person), "Remembering in how many sea-fights you have," &c.
[c] αὐτοὶ καθ' αὐτούς. [d] μετὰ τῶν ἄλλων. [e] τάξις κρατίστη.

them, and all made it a request, they continued in command until their successors arrived.

Ex. XXII.

Prodicus, the philosopher, says that Hercules, on attaining the age of maturity[f], withdrew to a lonely place, and sat down in perplexity, as to which of the two roads—that of virtue or that of vice—he should pursue through life. There he fancied that[g] two women of gigantic stature came toward him,—one with a graceful and noble air[h], adorned only by nature; the other so decorated[i] as to seem fairer and more blooming in colour, and more majestic in figure, than she was; frequently looking at herself, watching if others noticed her, and ever contemplating her own shadow. When they approached Hercules, the former advanced at the same unaltered pace[k], while the latter, wishing to be first, came running forward and said, "I perceive, Hercules, that you are undecided what course to pursue through life; but, if you make me your friend, I shall guide you along the most pleasant and easy. You shall be neither troubled with war nor business, but shall be ever considering what you can find agreeable to eat and drink, how you can gratify your eye and ear[l], and what may give pleasure to the smell and the touch[m]; how you may sleep most luxuriously, and enjoy all this with the least possible exertion. Fear not[n], however, that I shall require you to provide them by toil or exertion of mind or

[f] *εἰς ἥβην ὁρμᾶσθαι.*

[g] "And that there appeared to him," &c., (all the main verbs in the paragraph should be governed by *φησὶ* at the commencement).

[h] *ἐλευθέριος.* [i] *καλλωπίζειν.* [k] *τὸν αὐτὸν τρόπον.*

[l] "what seeing or hearing, you may," &c. A participle in the first clause, followed by an optat. in the second, is equivalent here to an optat. preceding and joined by *ὅπως*, &c. to another optat.; e.g., "what you can see and hear, in order to," &c.

[m] "touching what and smelling what, you may," &c.

[n] "But there is no fear, lest," &c.

body, for you shall enjoy the labours of others without restraint."

Ex. XXIII.

Here the other came forward and said, "I am come to you, Hercules, because I know your birth and have observed your disposition; and these induce me to hope[o] that, if you take my way, you will be celebrated for fair and honourable deeds. I shall not, however, deceive you by promises[p] of pleasure, but, according to the ordinance of the gods, shall candidly represent to you things as they are. And you," said she, addressing herself to the other, "what enjoyment can you taste, while unwilling to do anything for its sake? You never even wait for the appetite to enjoy, but, before[q] it comes, surfeit yourself with everything; eating before you are hungry, drinking before you are thirsty, employing cooks in order to eat luxuriously[r], exquisite wines in order to drink luxuriously, and providing soft beds[s] and couches in order to sleep luxuriously, for you court sleep not through fatigue, but because you have nothing to do."

Ex. XXIV.

"Though an immortal, you have been rejected by the gods, in order that you may be reprobated by virtuous men; you are uncheered by the most charming of all voices[t], praise of yourself, and excluded from the most pleasant of sights[u], for you have never beheld any creditable work of your own. Who, in his senses, would venture to become one of your company[x]? For while young they are feeble in body, and when grown old, impotent in mind; living in indolent indulgence[y] through their youth, and spending their old age in

[o] "from which I hope."
[p] προοιμία.
[q] πρίν, with infin.
[r] ἡδέως.
[s] στρωμνή.
[t] ἀκούσματος—ἀνήκοος.
[u] θεάματος—ἀθέωτος.
[x] θίασος.
[y] ἀπόνως λιπάρος.

laborious discomfort[z]; ashamed of their past[a], and distressed by their present condition[a]; having exhausted their pleasures in their youth, and put off their hardships to old age. I am the companion of gods, and of virtuous men. No great achievement, either of god or man, has been performed without me. I am the favourite[b] helper of the artizan, the faithful sentinel of the master, the kind[c] assistant of the servant, the strong partner[d] in the works of peace, the trusty ally in the operations of war, and the truest confidant[e] in friendship.

Obs. VI.

The verbal adjective in *τέος* (rendered in English by "*must*," "*should*," "*ought*," &c.) admits of four different constructions: it may agree with a substantive as a gerundive, or govern a substantive as a gerund, taking at the same time a dative of the person; or, if belonging to the neuter verb, may precede an infinitive, or be used in the neuter plural, as gerund or gerundive, where the singular would seem to be the more regular construction.

Ex. XXV.

"Nothing that is useful or honourable do the gods give to men without trouble and care; but if you would have the gods propitious to you, you must serve the gods; if you would be loved by your friends, you must be useful to them; if you are ambitious of[f] being honoured by a city, you must do it some service; if you aspire to[g] the admiration of all Greece, you must endeavour to be the benefactor of Greece; if you would have the earth supply you with its abundant fruits, you must cultivate it; if you design[h] to enrich yourself by flocks, you must tend them; if you feel an impulse to exalt yourself[i] in war, and wish for the power to deliver

[z] *ἐπιπόνως αὐχμήρος.*

[a] Perf. pass. and pres. pass. participles of *πράσσω.* [b] *ἀγαπήτος.*

[c] *εὐμενής.* [d] *συλλήπτρια.* [e] *κοινωνός.* [f] *ἐπιθυμεῖν.*

[g] *ἀξιοῦν.* [h] *οἴεσθαι δεῖν.* [i] *ὁρμᾶν αὔξεσθαι.*

friends and subdue enemies, you must learn the arts of war from the experienced, and acquire by practice the manner of using them[k]. And if you would have bodily strength also, you must train your body in obedience to your mind, and exercise it in toil and hardships."

Ex. XXVI.

When these arrangements were concluded[l], Pausanias removed his troops; while the party from the Peiræus ascended the Acropolis in their arms and sacrificed to Minerva. When the generals returned, Thrasybulus spoke to this effect:— "To you," said he, "men from the city, my advice is to know yourselves; and you will most effectually do so[m] by considering what it is upon which you ought to presume[n] so far as to aspire to govern us. Is it because you are more upright? And yet the people, though poorer than you, have never yet done you any wrong for sake of your possessions; while you, who surpass all in wealth, have been guilty of many and disreputable acts for the sake of gain. As you have no pretension to justice[o], consider whether you ought, therefore, to presume upon your valour. And what could be a better criterion of this than the manner in which[p] we fought with each other? Can you, then, claim a superiority in judgment; when, although you had fortifications, and arms, and the Peloponnesians to help you, you were humbled[q] by men who had none of these advantages? Or do you imagine that you have a right to presume upon Lacedæmonian support? How can you? For they[r] deserted you, after tying you up like quarrelsome dogs, and surrendering you to the vengeance of this people[s]."

[k] ὅπως δεῖ χρῆσθαι ἀσκεῖν. [l] περαίου, gen. abs. [m] μάλιστα—εἰ.
[n] μέγα φρονεῖν ὥστε, &c. [o] οὐδὲν προσήκειν, with a gen. and dat.
[p] ἤ ὡς. [q] περιερχέσθαι. [r] The relative.
[s] "to this injured people."

Obs. VII.

The particle *ἄν* is used with the imperfect indicative and with the present optative in apodosis; with the subjunctive in protasis, imparting a hypothetic force. It also accompanies the infinitive with a reference to a hypothesis on which the infinitive depends. Its original meaning appears to be, "in that case," or "on that supposition." The imperfect indicative with *ἄν* is translated as a present optative, and a present optative with *ἄν* as a future indicative. With the subjunctive it frequently signifies "if;" but the relative and *ὡς*, *ὅπως*, and *ὅφρα*, with *ἄν*, always take the subjunctive. In composition it takes the forms, *ἐὰν*, *ὅταν*, *ἐπειδὰν*.

Ex. XXVII.

After this dream Cyrus awoke, and seemed to be under some impression[t] that the end of his life was near. Accordingly, he summoned his friends, and the Persian governors, and in presence of all proceeded to speak as follows:—"My sons and all my friends here, the close of my life is at hand. I am leaving my country and my friends in prosperity; and why am I not, then, entitled to be remembered with gratitude[u] for ever? But, in the name of our national gods, my sons, honour each other, if you desire to gratify me; for you are not to suppose that you can be quite certain[x] that I shall be no longer in existence after passing away from this human life[y]; for though you have never yet seen my spirit, still, by its acts you detected its existence. Have you never observed what terrors the spirits of the injured strike into the murderer, and what avengers[z] they send to the impious? Do you suppose that the honours of the dead would be perpetuated[a], if their spirits had no power? I never could

[t] *σχεδὸν ἐδόκει εἰδέναι.*
[u] *δικαίως μακαριζόμενος μνήμης τυγχάνειν.* (opt. with *ἄν*).
[x] *σαφῶς δοκεῖν εἰδέναι.*
[y] *ἀνθρωπίνου βίου τελεστᾶν.*
[z] *παλάμναιος.*
[a] infinitive with *ἄν*.

believe, my sons, that the spirit lives while it dwells in a mortal body, and is dead as soon as it escapes from it;—for I perceive that the spirit, while[b] it abides in them, gives life to[c] these mortal bodies:—nor that the spirit is to be unconscious[d] when separated from the unconscious body. This, either, I could never believe."

Ex. XXVIII.

"But when the mind is disembodied[e], pure and unmingled[f], it is then probably most intelligent; for, on the dissolution of the human being[g], the several elements evidently return[h] to their kindred matter, except the spirit; that alone, both while it remains and when it departs, is invisible. Remember," he continued, "that nothing resembles[i] the death of man more than sleep; and it is then especially[k] that the spirit of man most clearly shews its divinity, and sees some way into the future[l]; for then it appears to be most at liberty. If, therefore, I am competent to teach[m] you what you should be to each other, *well;* if not, learn from those who have gone before us; for this is the surest guide[n]. For many have lived in mutual affection, parents with children, and brothers with brothers; many also, in time past, have done the opposite to this. Choose therefore whatever line of conduct you observe prospering in either case[o], and you will judge aright[p]."

Ex. XXIX.

"On this subject I have now perhaps said sufficient. When I am dead, my sons, lay my body neither in gold, no

[b] ὅσον χρόνον, with ἂν and subj.
[c] ζῶντα παρεχέσθαι.
[d] ἄφρων.
[e] ἐκκρίνειν.
[f] ἄκρατος καὶ καθαρός.
[g] ἄνθρωπος διαλύεται, (gen abs.)
[h] δῆλος ἐστὶν ἀπίων.
[i] ἐγγύτερον.
[k] δήπου.
[l] μελλόντων τι προορᾶν.
[m] "sufficiently teach."
[n] διδασκαλία.
[o] "To which soever you may perceive their deeds conducive, choosing these deeds you will," &c.
[p] ὀρθῶς βουλευέσθαι, (ἄν with opt., following ἄν with subj.)

silver, nor anything else; but, as soon as possible, give it back to the earth: for what can be happier than to mingle with the earth, which produces and nourishes all that is beautiful, and all that is good? I have been always heretofore[q] the friend of man; and now I feel that I would gladly become a part[r] of man's great benefactor. But my life now seems to be ebbing where[s] probably it begins to pass away from all men. Whoever, then, wishes to clasp my hand or to see my face, while yet I live, let him come near; but, from the moment when I cover my face, I beseech you, let no man, or even yourselves, look upon my body. But still, invite all the Persians and the allies to my tomb, to congratulate me on my safety from ever suffering[t] any further ill; whether[u] I be with the deity, or[u] be no more. And as many as shall come, treat them to all that is customary in the obsequies of a fortunate man, and let them go. And bear in mind," he added, "this my last precept: by serving your friends, you will be able to punish your enemies. Farewell, then, my dear children, and take leave of[x] your mother in my name[y]; and all friends, present and absent, farewell." So saying, and giving his hand to them all, he veiled his face, and so expired.

Obs. VIII.

The difference between the negatives οὐ and μὴ is, that the former denies objectively and categorically; and the latter, subjectively and hypothetically; that is, οὐ denies, and μὴ forbids: therefore, the former is properly joined with the indicative, and the latter with the subjunctive and imperative, except in *oratio obliqua*, of which the optative is the proper mood. When they are combined (οὐ μὴ), either the indicative

[q] ἄλλως. [r] "I seem to myself gladly to partake" (ἄν with the infin.)

[s] ἐκλείπειν ὅθενπερ.

[t] "that I shall be in safety, so as to suffer nothing," &c., (the infin. with ὡς and ἄν).

[u] μήτε. [x] ἀπαγγέλλειν. [y] "as from me."

or subjunctive may follow: if the former, the signification of οὐ predominates; and if the latter, of μὴ: that is, οὐ μὴ denies with the indicative (except the second person of the future) and forbids with the subjunctive. Two negatives do not neutralize each other; but (sometimes with a third) render the negation more emphatic. μηδεὶς, and not οὐδεὶς, should precede an imperative mood. μὴ will be found sometimes joined to the infinitive, when the verb governing it implies a hypothesis.

Ex. XXX.

At the first opening of the summer, the Peloponnesians and their allies, in two divisions, invaded[z] Attica as before, and pitching their camps[a], began to devastate the plains. Before they were yet many days in Attica, a pestilence began to shew itself[b] among the Athenians; and although it was said to have, on former occasions, ravaged many places[c], in Lemnos and elsewhere, so fatal a distemper, or so extensive a mortality among human beings, was never anywhere remembered[d]; for the physicians were unable[e] at first, through ignorance, to apply a remedy, and died as fast as they visited the sick; and no[e] other human skill availed. All their prayers in the temples, and all applications to oracles, were useless; and at length, overcome by their sufferings, they ceased to resort to them[f]. It began first, according to report, in Æthiopia, south of[g] Egypt, and moving on to Egypt, Libya, and a considerable portion of the Persian empire[h], fell suddenly upon the city of Athens.

Ex. XXXI.

It began to take effect[i] first on the people of the Peiræus, so that it was[k] reported among them that the Peloponnesians

[z] ἐσβάλλειν. [a] καθεζέσθαι. [b] γιγνέσθαι.
[c] πολλαχόσε ἐγκατασκῆπτειν. [d] οὐ—οὐδὲ—οὐδαμοῦ.
[e] οὔτε—οὔτε. [f] ἀφιστάναι. [g] "above."
[h] "the land of the king." [i] ἅπτεσθαι. [k] ὥστε, with the indicative.

had poisoned the wells; for at that time there were no fountains[l] there. It afterwards spread into the city, and the deaths then became more numerous. Every man may speak of it as he thinks, whether physician or unskilled[m], as to its probable origin[n], and the causes which he may suppose sufficiently powerful to effect so great a change; but I shall merely speak of its nature[o], and mention those facts by observing which one may be able and prepared[p] to recognise it, in case it should ever come again. In the first instance, a violent heat in the head, with redness and inflammation[q] of the eyes, would seize upon persons in perfect health; the throat and tongue became suffused with blood[r] immediately after; these symptoms were followed by sneezing and hoarseness[s]; and in a short time the malady descended into the chest, with a violent cough. Whenever[t] it fixed itself on the heart, its action became deranged, and all the evacuations of bile enumerated by physicians used to ensue.

Ex. XXXII.

Externally, the body[u] was neither very warm nor pale; but internally, the sensation of heat was so intense[x] that they could neither bear the weight[y] of the thinnest garments or the finest linen, nor anything but a state of nudity, and that they would gladly cast[z] themselves into the cold water: and many of the people, when neglected, ran even to the wells, under the pressure of unquenchable thirst. The uneasiness, also, of want of repose[a] and perpetual sleeplessness added to

[l] *φρέας* and *κρῆνη*, diff. ?
[m] *ἰδιώτης*.
[n] "from what it is likely that it came."
[o] "of what kind it was."
[p] "foreknowing something, may be able (*ἔχειν*) not to be ignorant," (*μὴ* with infinitive).
[q] *ἐροθήμα καὶ φλόγωσις*.
[r] *αἱματώδης*.
[s] *πταρμὸς καὶ βράγχος*.
[t] The optative with *ὁπότε*, followed by imperf. ind.
[u] *τὸ ἔξωθεν σῶμα*.
[x] "the parts within burned so that," &c.
[y] *ἐπιβολαί*.
[z] The infinitive with *ἄν* after *ὥστε*.
[a] *μὴ ἡσυχάζειν*, infin. as a substantive.

their distress. During all the violence of the disease the body never wasted away, but withstood its sufferings to an extraordinary degree[b]; so that many used to be consuming away for nine or seven days, and have still some strength remaining. The malady, seating itself in the head first, and beginning above, used to move downward through the whole body; and even though one should escape[c] the principal attack, yet the affection[d] of the extremities would betray him[e]; for it used to fall heavily upon the hands and feet, and some escaped with the loss of these, some with the loss even of their eyes, and some immediately on their recovery[f], used to be seized with a total loss of memory, so that they recognised neither themselves nor their friends[g].

Ex. XXXIII.

The disease was of a character defying description[h], and in addition to[i] its falling upon all with severity beyond[k] the resistance of human nature, gave the following convincing proof also[l] of its being something different from[l] ordinary ailments. The birds and quadrupeds that usually prey upon[m] human bodies, though many of them were lying unburied, either refrained from approaching[n] them, or were poisoned by tasting them. This was proved by the evident decrease in the number of birds of this species, which were not to be seen either in other places, or where such prey was to be found[o]; but dogs, in consequence of their domestic habits, afforded a still clearer evidence of its effect. Such, then,—in order to omit[p] the many other features of its unusual severity[q],—was its general aspect, though shewing some differences in each[r] particular case, as compared with others. At that time, none of the

[b] ἀντέχειν παρὰ δόξαν. [c] περιγενέσθαι. [d] ἀντίληψις. [e] ἐπισημαίνειν.
[f] παραυτίκα with participle. [g] μηκέτι—μήτε—μήτε.
[h] κρεῖσσων λόγου. [i] τὰ τε ἄλλα—καὶ ἐν τῷδε.
[k] χαλεπωτέρως ἢ κατὰ, &c. [l] ἄλλο τι ὂν ἤ. [m] ἅπτεσθαι.
[n] οὐ προσιέναι. [o] περὶ τοιοῦτον οὐδέν. [p] "to one omitting," &c.
[q] ἀτοπία. [r] "as it happened differently to each."

common diseases afflicted any[s]; for such as did appear turned eventually[t] to this. In some cases through neglect, in others notwithstanding careful attendance, death ensued; and there was no specific remedy[u] in the use of which they could expect to find relief. But the worst feature of the whole calamity was the dejection of all[x] who felt themselves affected, (for they gave way to despair and rather neglected themselves than strove to counteract it), and the fact that, mutually[y] infected by attendance, they died like sheep.

Ex. XXXIV.

The principal cause of the mortality was this[z]: if they were deterred by fear from visiting each other, they died forsaken, and many houses were desolated by want of attendance; and if they approached each other, they caught the infection; especially such as claimed the reputation of moral courage[a], as they were ashamed to spare themselves, and visited their friends, even when their own domestics, overcome by the weight of the affliction, were at length wearied into an indifference[b] to the complaints of the dying. But they who had themselves escaped, felt most compassion for the dead and the sick, in consequence of their experience[c] and the confidence which now animated them; for it never attacked any a second time, at least not fatally[d]; so that they entertained an inspiriting hope[e] that they should[f] never die even by any other sickness. They were still further distressed, in addition to the actual pestilence[g], by the removals from the country into the city. For, in the absence of house accommodation[h], as they took up

[s] *οὐδὲν—οὐδένα.* [t] *ἐστο τελευτᾶν.*

[u] "no one cure which ought to," &c.

[x] "the dejection, whenever any," &c. [y] "one from another."

[z] After a general statement, a more precise enumeration is frequently introduced by *γὰρ*, in the sense of *scilicet*.

[a] *ἀρετῆς τι μεταποιεῖσθαι.* [b] *ἐκκάμνειν.* [c] *τὸ προειδέναι.*

[d] "so as to kill." [e] *ἔλπις κούφη.*

[f] The infinitive with *ἄν* and a negative. [g] *ὁ ὑπάρχων πόνος.*

[h] "houses not existing."

their abode in huts heated to suffocation by the season of the year, an indiscriminate mortality ensued, and the dead and dying lay heaped upon each other.

Ex. XXXV.

This pestilence was the first beginning of[i] other and worse irregularities in the city; for every one thought more lightly of attempting[k] what he would previously have concealed that he did[l] for his gratification, when they saw the sudden[m] change from prosperity to unexpected death, and those who had once possessed nothing in speedy possession of the others' properties. So that they thought themselves free[n] to indulge in hasty enjoyments, regarding their lives and properties as equally transient[o]. None were disposed to exert themselves for any object that seemed creditable, thinking it uncertain whether they should die before attaining it; but whatever they knew to be agreeable and altogether profitable to themselves, was considered[p] creditable and useful. No fear of God or man acted as a restraint; for, in the first place, they considered it indifferent[q] to be pious or not, as they saw[r] all perishing alike; and secondly, no man expected to live to be arraigned or punished for his offences[s], but *they imagined* that a far heavier punishment was already decreed and impending over them, in anticipation of which[t] it was excusable to taste some of the pleasures[u] of life.

Obs. IX.

The infinitive, in addition to its hypothetic use, preceded by ἄν, and its adverbial use, when governed by another verb,

[i] πρῶτον ἄρχειν ἀνομίας. [k] ῥᾷον τολμᾶν.
[l] ἀποκρυπτέσθαι μὴ ποιεῖν. [m] ἀγχίστροφος. [n] ἀξιοῦν.
[o] ἐφήμερος. [p] καθιστάναι. [q] ἐν ὁμοίῳ. [r] ἐκ τοῦ ὁρᾶν.
[s] "none hoping, living till a trial of his offences took place, to give punishment for them,"—ἐλπίζων—ἄν—ἀντιδοῦναι.
[t] ἣν πρὶν ἐμπεσεῖν. [u] τὶ ἀπολαῦσαι.

is also elegantly used as a substantive in various cases, and preceded by the article.

Ex. XXXVI.

He was never anxious[x] that his friends should be eloquent, or energetic, or ingenious; but considered it much more important[y] to impress them with a feeling of humility, for he believed that with those other faculties[z] and without this[a], they would be more prone to injustice and more powerful for wrong[b].

"Tell me then," said he, "Euthydemus, has it ever occurred to you to consider how carefully the gods provide everything that men can want?" "No, by Jupiter," he replied, "never[c]." "Do you not know," said he, "that, in the first place, we need light, with which the gods supply us?" "Yes, by Jupiter," he answered, "for if we had none, we should be like blind men, so far at least as our eyes are concerned[d]." "And, as we require rest, they also give us darkness for a convenient resting-time[e]?" "That," said he, "certainly deserves our gratitude." "And their supplying us[f], out of the earth, with the food which we require, and their providing the proper seasons for that purpose, which prepare for us not only many and various necessaries, but the means of enjoyment[g] also?" "That also," he replied, "is very humane."

Ex. XXXVII.

"And their supplying[h] us with water, which is so valuable that it produces and assists the earth and the seasons in the growth of[i] everything useful to us, contributes even to our

[x] σπεύδειν. [y] οἴεσθαι χρῆναι. [z] ταῦτα δυνάμενος.
[a] ἄνευ τοῦ σωφρονεῖν. [b] δύνατος κακουργεῖν.
[c] οὐκ ἔμοιγε. [d] ἕνεκα. [e] ἀναπαυτήριον.
[f] τὸ ἀναδιδόναι, &c. [g] οἷς εὐφραινόμεθα.
[h] τὸ παρέχειν. [i] συναύξειν.

own nourishment, and by blending itself with our food, renders it more digestible[l], more nutritious, and palatable?—their giving us this in the greatest abundance, when we want it in the largest quantities?" "That too," he replied, "is providential[m]." "And their giving us fire also to counteract[n] cold and darkness, and to assist us in every art, and in everything that men provide for useful purposes; for, in fact[o], without fire we can provide none of the necessaries of life?" "This also," said he, "is exceedingly benevolent[p]." "And again, as it is evident that we could endure neither the heat nor the cold, if it came instantaneously; so gradual an approach[q] and so gradual a departure of the sun, that we come imperceptibly[r] to both extremes?" "I am just now considering," replied Euthydemus, "whether the gods can have any other care than that of providing for men; and my only difficulty is this[s], that other animals also partake of these enjoyments."

Ex. XXXVIII.

"And, as the multitude of beautiful and useful things are still different from each other, *what think you of* their bestowing upon man faculties[t] adapted to each, by which we enjoy the value of all; and their endowing us with reason[u], by which we acquire a knowledge of all perceptible things[x], in their respective advantages[y], and effect many contrivances by which we enjoy benefits and defend ourselves from[z] injuries; and the gift of the faculty of speech[a] also, by which we communicate in teaching, and impart to each other all our blessings, and make laws, and administer the government[b]?"

[l] εὐκατεργάστος.
[m] προνοητικὸς.
[n] ἐπίκουρος with a genitive.
[o] ὡς συνελόντι εἰπεῖν.
[p] "excels in benevolence."
[q] οὕτω κατὰ μικρὸν προσίεναι.
[r] λανθάνειν.
[s] ἐμποδίζειν.
[t] αἴσθησις.
[u] λογισμὸς.
[x] περὶ ὧν αἰσθανώμεθα καταμανθάνειν.
[y] "where each of them is useful."
[z] ἀλεξέσθαι.
[a] ἑρμηνεία.
[b] πολιτεύεσθαι.

"It appears to me[c], Socrates, on the whole," said Euthydemus, "that the gods do take especial care of men." "And you will be convinced," rejoined Socrates, "of the truth of what I say, by not waiting[d] to behold the gods in visible form[e]; but being satisfied[f], on contemplating their works, to revere and honour them."

Obs. X.

The proper moods and tenses to be used for marking the sequence and mutual relation of different points of time in dependent sentences (*protasis* and *apodosis*), are the following:—1. To express the coincidence of two events, as to time, which is signified in English by the adverb "*while*:" we may have in the first clause a present participle, (either alone, or with ἅμα, μεταξύ, or, αὐτίκα,) followed by a present, imperfect, or aorist indicative; or we may use the relative adverbs ὅτε, ἕως, ἦμος, (*poetic.*) or ἡνίκα, with their correlatives τότε, τέως, τῆμος, τηνίκα, expressed or understood. 2. To express "*whenever*," or "*as often as*," we employ ὁπότε, ὅτε, ὡς, ὅπως, with ἄν and the subjunctive, to mark present or future time; with the optative, followed by the imperfect indicative, to mark past time. To express "*as soon as*," or "*after*," we use the aorist or perfect participle followed by an aorist; or ἐπεί, ἐπειδή, ἀφ' οὗ, or ἐξ οὗ. "*Before*," (i. e. *priusquam*,) is expressed by πρίν or πρὶν ἤ with the infinitive, (aorist or present,) πρὶν ἄν with the subjunctive, or in *oratio obliqua* with the optative, and sometimes, but seldom, by πρὶν with the indicative. "*Until*" is expressed by ἕως, ἕως οὗ, εἰς ὅ, μέχρις, or ἄχρις οὗ, with an indicative or subjunctive.

Ex. XXXIX.

After that, as soon as Nicias and Demosthenes thought[g] their preparations sufficiently completed, the removal[h] of the

[c] "the gods appear to," &c. [d] "if you do not wait:" ἄν with subj.
[e] "the forms of the gods." [f] "but if it suffices for you."
[g] "when it appeared to N. and D. to be," &c. [h] ἀνάστασις.

army began on the third day after the sea-fight. It was a painful scene[l], therefore, not only in the several circumstances of their retreating[k] after having lost all their fleet, and their being imperilled personally and politically[l], instead of *realizing* their ambitious hopes; but, even in the breaking-up[m] of the encampment, all had to encounter objects[n] distressing to see and to think of. For, as the dead were lying unburied, whenever any one saw any of his friends lying dead, he was affected with[o] sorrow and dismay; and the wounded and sick who were still living and forsaken, were a more afflicting[p] spectacle and felt themselves more pitiable than the dead. For when they resorted to entreaties[q] and lamentations, they reduced the others to a state of perplexity, demanding to be taken away, and calling upon them individually, whenever they[r] saw any of their comrades or intimate acquaintances.

Ex. XL.

When Nicias saw[s] the army so dispirited and in a sore reverse of fortune[t], he came forward, and, as far as circumstances would permit, endeavoured to[u] encourage and console them, speaking louder than usual[x] to all whom he met, in his earnestness and anxiety to effect as much good as possible by making himself audible at a distance[y]. "Even in our present position," said he, "Athenians and allies, there is room still for hope; before now have men been delivered from harder trials than these[z]. Nor should you blame yourselves either for your reverses, or your present unmerited[a] afflictions, so that our hopes for the future are encouraging,

[i] δεινὸν.
[k] "that they were departing," &c.
[l] "both themselves and the state."
[m] ἀπολείψις.
[n] "things painful (ἀλγεινὸς) happened to each," &c.
[o] καθιστάσθαι ἐς, &c.
[p] λυπηρὸς.
[q] ἀντιβολία.
[r] εἴ τινά που τλῖς, &c.
[s] Pres. participle.
[t] μεταβολὴ.
[u] The imperfect.
[x] ἔτι μᾶλλον.
[y] γεγωνίσκων.
[z] δεινότεροι ἢ τοιόσδε.
[a] παρὰ τὴν ἀξίαν.

though our present sufferings dispirit us; but this will perhaps[b] soon abate[c], for our enemies have now enjoyed sufficient success; and if we have taken the field under the displeasure of any of the gods, we have now made full atonement. We may now reasonably hope to receive more gentle treatment[d] from them (for we are now objects of pity rather than of jealousy); and when you look upon[e] yourselves, the great and numerous[f] army that you are, retreating in order, you should not be dismayed. Consider that, wherever[g] you may settle yourselves, you at once constitute a city; for a city consists of men, not of walls, or unmanned galleys.

Ex. XLI.

While[h] Nicias was delivering this exhortation, he had been going through the army, concentrating and restoring to order whatever irregularity or departure[i] from the ranks he saw anywhere; while[k] Demosthenes in like manner addressed similar remonstrances to those about him. The division under the command of Nicias marched in a square[l], followed by that under Demosthenes; and the infantry enclosed in their centre the camp-followers and most of the unarmed multitude. When they came where they were to cross[m] the river Anapus, they found a body of Syracusans and allies drawn up beside it, and having dispersed these and succeeded in crossing[n], they proceeded on. The Syracusans, however, rode up and hung upon them[o], while the light infantry annoyed them with javelins. During that day they advanced about forty furlongs and encamped on a hill; on the following morning they resumed their march at an early hour, until[p] they proceeded about twenty furlongs, when they arrived at a level plain and encamped there, with the inten-

[b] τάχα δ' ἄν. [c] λωφᾷν. [d] ἡπιώτερα ἔχειν.
[e] Pres. participle. [f] ὅσος καὶ ὅσος. [g] ὅποι ἄν with optative.
[h] Present participle followed by ἅμα. [i] Participles for substantives.
[k] καί. [l] ἐν πλαισίῳ. [m] διάβασις.
[n] κρατεῖν τοῦ πόρου. [o] προσκεῖσθαι. [p] ἕως οὗ.

tion[q] of procuring some provisions from the houses (as the place was inhabited) and carrying some water with them; for there was no supply along the road which they intended to take, for several furlongs[r].

Ex. XLII.

Early in the morning they struck[s] their tents, and set out again, and attempted to force their way[t] to a fortified hill. They found, however, an infantry force in advance of them, drawn up on the fortifications in a long slender line of shields-men[u], for the space was narrow; and not succeeding in carrying it by assault, they retired and sat down to rest. Some peals of thunder with rain, came on at the same time as they usually do[x] toward autumn[y], by which the Athenians were still further dispirited, believing that this, as well as all the rest, was designed for their destruction. On the next day they again resumed their march, when the Syracusans attacked them on all sides, and wounded many. Whenever the Athenians advanced, they retreated, and followed them when they drew back, making their attacks[z] principally on the rear, in order that[a], by routing them in detail, they might discomfit the whole army. In this fashion the Athenians resisted for a long time, and then advancing five or six furlongs, halted on a plain; when the Syracusans left them and withdrew to their own camp.

Ex. XLIII.

In the course of the night, Nicias and Demosthenes resolved, as their army was in distress[b], and in want of supplies, and as many had been disabled by wounds in their

[q] *βουλόμενος.*
[r] "in advance, for many stadia, where they were about to go."
[s] *αἴρειν.* [t] *βιασάσθαι ἐλθεῖν.*
[u] *παρατασσέσθαι ἐπ' ὀλίγων ἀσπίδων.* [x] *φιλεῖν γίγνεσθαι.*
[y] "the year being now toward autumn" [z] *προσπίπτειν.*
[a] *εἴ πως.* [b] *κακῶς ἔχειν.*

frequent skirmishes with the enemy, to light as many fires as possible in the camp and draw off the troops, not[c] in the same direction which they had intended, but one contrary to that which the Syracusans were watching; for their march hitherto had been altogether, not toward Catana, but to the other side of Sicily, towards Camarina and Gela, and the Greek and foreign cities thereabout[d]. Kindling many fires, accordingly, they set out in the night, when, as it usually happens[e] in every camp, much confusion ensued. At daylight, however, they arrived at the sea, and striking into the Helorine road, as it is called, continued to advance, in order that, as soon as they should arrive at the river Cacyperis, they might follow the course of the river inland[f]; expecting that the Sicilians, to whom they had sent, would meet them there. When they came to the river, they found a guard of Syracusans fortifying and palisading[g] the ford; and these it was necessary that they should overpower, before they could cross that river, and pursue their way to another called the Erineus.

Ex. XLIV.

In the meantime the Syracusans and allies, when day dawned and they discovered that the Athenians were gone, generally accused[h] Gylippus of having purposely suffered them to escape; and pursuing them with all speed in the direction which they soon ascertained they had taken, came up with them[i] about breakfast-time. Nicias was marching on his division with more speed than the rest, as he thought it would be an advantage to avoid delay under present circumstances[j], if they could help it[k], but to retreat as expeditiously as possible, and fight only when[l] they were driven to it. Demosthenes, on the other hand, was generally involved in

[c] μηκέτι. [d] αἱ ταύτῃ πολεῖς. [e] φιλεῖν. [f] διὰ μεσογείας.
[g] ἀποτειχίζειν καὶ ἀποσταυροῦν. [h] ἐν αἰτίᾳ ἔχειν.
[i] καταλάμβανειν. [j] ἐν τῷ τοιούτῳ. [k] ἔκων εἶναι.
[l] "so much—as much."

more continual trouble, by reason of his marching in the rear, and being exposed to the attacks of the enemy[m]; and on this occasion, when he perceived that the enemy were in pursuit, instead of[n] advancing, he continued making ready for battle, until, in consequence of his delaying, he was surrounded, and together with his men thrown into much confusion; for they were enclosed in a narrow space, surrounded by a wall[o], and exposed to missiles from all directions[p]. This sort of attack, instead of a pitched battle[q], the Syracusans had good reasons for choosing; because a collision with desperate[r] men would not be more advisable for[s] them than for the Athenians.

Ex. XLV.

When the Syracusans saw the Athenians distressed by their wounds and other sufferings[t], a capitulation[u] was concluded with the party under Demosthenes, on the understanding[x] that they should lay down their arms, and that none of them should be put to death either by violence, or imprisonment, or want of necessary food; and they all surrendered, to the number of six thousand, and gave up all the money they possessed, casting it into inverted shields[y], until they filled four. On the next day the Syracusans overtook Nicias, and told him that the division under Demosthenes had surrendered, ordering him to do the same. As he doubted them, however, he made a truce while he sent[z] a horseman to inquire; and when he brought back word that they had done so, he sent a herald to inform[a] Gylippus that he was ready to make terms[b] on behalf of the Athenians; that they would pay all the expenses of the

[m] "on account of the enemy falling on him going in the rear."
[n] οὐ μᾶλλον—ἤ.
[o] "round which was a wall in a circle."
[p] περισταδόν.
[q] συσταδὸν μάχη.
[r] ἀπονενοημένος.
πρὸς with a genitive.
[t] κακώσις.
[u] ὁμολογία.
[x] ὥστε.
[y] "hollow shields."
[z] σπένδεται πέμψαι.
[a] ἐπικηρυκεύεσθαι.
[b] συμβαίνειν.

Syracusans in the war, on condition of a free passage for his own army; and that he would give hostages, a man for every talent, until[c] the money should be paid. The Syracusans, however, would not entertain the offer[d]; but, falling upon them, surrounded them on all sides, and continued the assault[e] until evening[f].

Obs. XI.

To express the commencement or the continuance of an action, or an endeavour, the imperfect should be used.

Ex. XLVI.

As soon as day dawned, Nicias attempted to resume his march, when the Syracusans and their allies proceeded to attack them as before[g], closely and from a distance[h]. The Athenians, however, were hastening to the river Assinarus, because, as they were distressed[i] on all sides by the charges[k] of a large force of cavalry, they hoped to experience some relief by[l] crossing the river; and also because they were exhausted[m], and anxious to drink. The moment[n] they reached it, they rushed in indiscriminately, every one desiring to be first to cross it; while the enemy, following close upon them, began at once to impede their passage[o]; for, as they were compelled[i] to go forward in a mass, they began to fall over and trample on each other, and kill themselves with their own weapons. The Syracusans, in the meantime, standing on both banks of the river, which were steep[p], continued to aim at them from above, while they were drinking eagerly in crowds, and mutually aggravating

[c] μέχρις οὗ ἄν. [d] προσδεχέσθαι λόγον. [e] The imperfect.
[f] ὀψέ. [g] "in the same manner." [h] βάλλειν—κατακοντίζειν.
[i] Present participle. [k] προσβολή.
[l] "that it would be easier to them, if," &c.
[m] "from their exhaustion:" ταλαιπωρία. [n] ὡς.
[o] "were making the passage difficult." [p] κρημνώδης.

their confusion in the river below[q]; and the Peloponnesians, coming down amongst them, began to slaughter those who were actually[r] in the water; for although the water had been rendered impure from the commencement[s], they still continued to drink it, muddy as it was, and stained with blood.

Ex. XLVII.

At last, when the river was filled with the dead[t], and the army almost exterminated, Nicias surrendered to Gylippus. Then the Syracusans and their allies, assembling together, took with them all that they could of prisoners and booty, and withdrew into the city. The rest of the Athenians they sent down[u] to the quarries, which they considered to be the safest place of custody[x]; but Nicias and Demosthenes, notwithstanding the reluctance of Gylippus, they put to death. At first, the Syracusans began to treat the men in the quarries with severity[y]; for, as they were crowded together in a concave space, the heat of the sun and suffocation[z], in the first instance, began to distress them, in consequence of their exposure to the air; and, on the other hand, the cold autumn nights which succeeded, by the sudden transition, afflicted them with strange diseases[a]. They suffered also, without intermission, from hunger and thirst; and in fact there was no hardship, of all that[b] men confined in such a place could be supposed to undergo, with which they were not afflicted. In this state they continued to live for about[c] seventy days; after which, with the exception of citizens of Athens, and such natives of Italy and Sicily as had joined the expedition, they sold them all. This was the most remarkable event

[q] "in the river being hollow." [r] μάλιστα.
[s] εὐθὺς with the pluperfect.
[t] "many dead lying on each other in the river." [u] καταβιβάζειν.
[x] τήρησις. [y] χαλεπῶς μεταχειρίζειν. [z] πνῖγος.
[a] ἐς ἀσθενείαν νεωτερίζειν. [b] ἄλλα—ὅσα—οὐδέν. [c] τις.

that happened during that war, and, as far as I have heard, that ever occurred in Greece[d].

Obs. XII.

In addition to its construction with the infinitive and indicative, ὥστε is sometimes joined with the imperative.

Ex. XLVIII.

"Pluto, we cannot[e] endure Menippus the Cynic here[f] in our neighbourhood; so that you must[g] either remove him somewhere, or we shall change our residence[h] to some other place." "What harm can he do you, who is only your fellow-ghost[i]?" "Whenever we weep and lament, thinking of the world[k] above; Midas for his gold, Sardanapalus here for his luxury, and I for my wealth, he laughs at us and insults us, and calls us slaves and good-for-nothings[l]; and sometimes sings to interrupt our sorrows; in short, he is a nuisance." "What is this they tell me, Menippus?" "It's all true, Pluto; I hate them, the mean and miserable[m] wretches: I take pleasure in annoying them; so that you must[g] understand from me, that I will not[n] desist, ye vilest of all Lydians, and Phrygians, and Assyrians; for wherever[o] you go, I will follow you, to sing you down[p] and laugh at you."

Obs. XIII.

After verbs signifying fear, apprehension, anxiety, &c., μὴ is equivalent to *ne*; μὴ οὐ to *ut*. When these are followed by the indicative, the anticipation is regarded as a certainty;

[d] καὶ ὧν Ἑλληνικῶν, &c. [e] Present indic. [f] οὑτοσί.
[g] Imperative. [h] μετοικεῖν. [i] ὁμόνεκρος. [k] τὰ ἄνω.
[l] καθάρμα. [m] ἀγέννης καὶ ὀλεθρίος. [n] ὡς with fut. participle.
[o] ὅποι—ἄν. [p] καταᾴδειν.

in other cases they take the optative or subjunctive, accordingly as the main verb is in a past or present tense.

Ex. XLIX.

You must view the matter in this light[q]: in the first place, you feel no particular concern[r] about war, when it is announced that the enemy is coming[s]; you are not even anxious[t] lest they should make an incursion and devastate your fields, or trample down your gardens[u], or destroy your vineyard; but you only hear the trumpet, if even so much, and take thought for your own person[x]; whither you must go to avoid danger[y]; while they are anxious about their personal safety, and at the same time apprehensive lest they should behold from the walls all their possessions in the country plundered and driven away. Again[z], in time of peace, as you are one of the people, you go to the assembly and exercise your sovereignty[a] upon the rich, while they tremble and crouch, and endeavour by largesses to keep you in humour[b]; for they have all the trouble and anxiety lest you may not be abundantly supplied with baths, and games, and exhibitions, and everything else. In the meantime, you are a strict censor[c] and judge, and a sort of master over them, sometimes not even condescending to exchange a word with them[d]; and, if you like, you can shower[e] stones upon them and confiscate[f] their properties; while you are, yourself, neither afraid of informers or thieves, lest they should climb over your roof, to undermine your house or steal your money.

[q] οὕτως. [r] πολὺς λόγος. [s] ἐπελαύνειν.
[t] φροντίζειν. [u] παράδεισος. [x] τὸ κατὰ σεαυτόν.
[y] "whither turning you must avoid," &c. [z] αὖ.
[a] τυραννεῖν. [b] ἱλασκέσθαι. [c] ἐξεταστὴς.
[d] λόγου μεταδιδόναι. [e] καταχαλάζειν. [f] δημεύειν.

Ex. L.

When Conon was blockaded both by land and sea, and no supply of provisions could be procured anywhere[g],—for there was a large population in the city, and the Athenians were rendering no assistance, as they had not[h] been informed of the circumstance,—he launched two of the fastest galleys and manned them before daylight, selecting the best oarsmen from all the fleet, placing the marines in the hold, and putting up awnings[i] through fear of their being seen by the enemy. In this position they used to continue[k] by daylight, but toward evening, when darkness came on, he used to set them on shore, that their proceedings may not[l] be detected. On the fifth day, however, when they had sufficient[m] provisions on board, and it was about the middle of the day, when the guards used to relax their vigilance[n], and some of them lie down to rest, they sailed out of the harbour; one of them steering[o] for the Hellespont, and the other out to sea. The guards[p], however, as soon as they could severally get clear[q], cut their cables, and starting up in confusion, hastened to interfere[r]. When they embarked, they started in pursuit[s] and overtook one of the galleys at sunset; the other escaped them, and brought intelligence of the blockade to Athens.

Ex. LI.

When the Athenians heard of the blockade, they resolved[t] to send a hundred and ten galleys to the rescue[u]; and Callicratidas, on hearing the arrival of the reinforcement at Samos, left fifty galleys there under the command of Eteonicus, and putting to sea with a hundred and twenty arrived at Cape

[g] "it was possible to-have-a-supply of provisions from nowhere."
[h] διὰ τὸ μὴ, &c. [i] παραῤῥύματα. [k] ἔχειν.
[l] "that they might not be visible doing this." ἵνα μὴ with an optat., or ὡς μὴ with an infinitive. [m] μετρίως.
[n] ὀλιγώρως ἔχειν. [o] ὁρμᾶν. [p] ἐφορμοῦντες. [q] ἀνοίγειν.
[r] βοηθεῖν, imperfect. [s] imperfect. [t] ψηφιζέσθαι. [u] βοηθεῖν.

Malea, in Lesbos. On the same day the Athenians happened to be at dinner at Arginusæ, which is opposite Mitylene. Seeing the fires during the night, and receiving intelligence that the men were Athenians, he attempted to[x] set sail at midnight, in order to fall upon them by surprise, but a heavy fall of rain and a thunder-storm coming on prevented his departure; when it became calm[y], however, he set sail at daybreak for Arginusæ, and the Athenians put out to sea to meet him[z]. Hereupon Hermon the Megarean, the pilot of Callieratidas, told him that he had better[a] retreat, as he feared that the Athenian fleet was much the stronger; but Callicratidas replied, "that Sparta would be nothing the worse[b] for his death, while it would be a disgrace to him to retreat."

Ex. LII.

After that, they continued the engagement for a considerable time, first in squadrons[c] and then separately[d], until Callicratidas, as his galley came to the charge[e], fell into the sea and was seen no more. The Peloponnesians then took flight for Chios, while the greater number made for Phocæa, and the Athenians sailed back to Arginusæ. The loss of the Athenians was five and twenty galleys, crews and all[f], except a few who made their way to land, and of the Peloponnesians, more than seventy. The Athenian commanders then resolved to send Theramenes and Thrasybulus[g] with forty-six galleys to the assistance of the sunken galleys and their crews; but their intention was frustrated by[h] a tempest and high wind which just then came on; as there was reason to apprehend[i] that, instead of[k] saving the others, they would merely place

[x] The imperfect. [y] ἀνέχειν. [z] ἀνταναγεσθαι.
[a] εἶναι καλῶς ἔχον. [b] κάκιον οἰκίζεσθαι. [c] ἀθρόος.
[d] διεσκεδασμένος. [e] ἐμβάλλειν. [f] αὐτοῖς ἀνδράσιν.
[g] "that Theramenes and Thrasybulus should sail," &c.
[h] "hindered them wishing to do so." [i] δέος. [k] οὐχ ὅπως.

themselves in the same predicament[l]. Afterwards, however, an assembly of the people was convened, in which the commanders were accused by several others, and especially by Theramenes, who asserted[m] that they deserved to be held accountable[n] for not having saved the crews of the lost galleys[o], whereupon the commanders severally pleaded, "that[p] they had put to sea to meet the enemy, and had entrusted the care of the shipwrecked crews[o] to competent men who had been commanders; so that if any men were to blame respecting their safety, they had no others to censure than those whom they had commissioned."

Ex. LIII.

Then Euryptolemus arose[q] and spoke as follows[r] for the commanders: "I have come forward, Athenians, partly[s] to accuse Pericles, my friend and relative, and Diomedon; partly[s] to defend them; and partly[s] to give such advice as I consider beneficial to the state in general[t]. I accuse them, then, of having dissuaded[u] their colleagues from writing, as they were disposed to do, to the senate and to you, that they had commissioned Theramenes and Thrasybulus to save the shipwrecked crews, and that they failed to do so. The consequence is, that in return for their humanity on that occasion[x] they are now the victims of a plot concerted by these very men[y], and in danger of their lives. Not, however, if you will be advised by me, and act justly and conscientiously. I am recommending to you a course in which you cannot possibly be deceived, either by me or any one else: you will also discover and punish the offenders in any manner you please, collectively and individually, by granting them, if not longer, at least one day to prepare their defence. What is it you

[l] *ταῦτα πάσχειν.* [m] "saying." [n] *λόγον ὑπέχειν.*
[o] *ναυάγος.* [p] *Oratio obliqua.* [q] *ἀναβαίνειν.*
[r] *τάδε.* [s] *τὰ μὲν—τὰ δὲ.* [t] *ἁπάσα ἡ πόλις.* [u] *ὅτι ἔπεισαν.*
[x] "the then humanity." [y] "being plotted against by them, they," &c.

fear, that makes you in such[z] haste? Is it, lest you may be unable to condemn or acquit whomsoever you please, if you conduct the trial according to, and not contrary to, the law? Is it then, lest you may doom some innocent man to death, and afterwards repent it?"

Obs. XIV.

The particles ὡς, ὅπως, ὅφρα and ἵνα, which with the optative and subjunctive signify "in order that," take other and different meanings with the indicative, with which ὡς signifies *as*, or *when*; ὅπως, *as*, or *how*; ὅφρα, *while*; and ἵνα, *where*, or, *in which case*, these latter being their primary meanings. With substantives, adjectives, and participles, ὡς signifies *quasi*, or *velut*.

Ex. LIV.

In the course of the following night, as soon as the dawn appeared, Lysander made a signal to take breakfast and get on board[a]; then making all preparations as for an engagement, and tricing-up his boarding-nets[b], he gave orders that none should leave their stations, or put to sea. The Athenians also, at sunrise, formed into line facing the harbour[c], as expecting a battle; and, as Lysander did not get under weigh to meet them[d], returned late in the evening to Ægospotami. Lysander, in the meantime, ordered that the swiftest of his galleys should follow the Athenians, and, after observing what they should do immediately on landing, return at once and make a report to him. When Alcibiades observed from his fortress[e] that the Athenians were stationed[f] on the open beach, far from any city, and had to bring their supplies from Sestos, fifteen stadia from the fleet, while the enemy were

[z] "What fearing do you hurry yourselves?" &c.

[a] "having made breakfast, to go into the ships."

[b] παραβλήματα παραβάλλειν.

[c] "arranged themselves in front (ἐν μετώπῳ), towards (ἐπὶ) the harbour."

[d] ἀνταναγειν. [e] τειχῆ. [f] ὁρμεῖν.

in harbour, close by a city, and in command of[g] all supplies, he suggested that their station was unfavourable, and recommended them to remove toward Sestos,—"And when you are there[h]," said he, "you can engage whenever you please."

Ex. LV.

When the Athenians had been five days[i] coming out to sea, Lysander ordered those whom he had been sending to follow them[k], as soon as they should see them go ashore, and disperse themselves through the Chersonesus, (as they used now to do more and more every day,) to come back to him, and hoist a brazen shield on the prow when about half-way; and this they did, according to his orders. And while the fleet, at a signal from Lysander[l], were getting under weigh as expeditiously as possible, and Thorax proceeded to accompany the expedition on land, Conon, observing the movement of the fleet[m], made a signal to embark in all haste. But as his men were dispersed, some of the galleys had but two oarsmen[n], others but one, and others were altogether empty. Conon's own galley and seven others, with the Paralus, put to sea with their full number; all the rest were taken by Lysander. But Conon, taking flight with eight galleys, when he saw the Athenian interest[o] ruined, sailed away to Evagoras of Cyprus; while the Paralus proceeded to Athens, to report what had occurred.

Ex. LVI.

Lysander then removed the galleys and prisoners, and other booty, to Lampsacus, where he had been previously encamped; with the Athenian generals, Philocles and Adeimantus, whom he had also taken. On the same day also on which he

[g] ἔχειν. [h] "where being."
[i] "When it was the fifth day for the Athenians," &c.
[k] "those following from him." [l] Genitive absolute.
[m] ἐπίπλους. [n] δίκροτοι. [o] πράγματα.

achieved these successes, he sent Theopompus the Milesian pirate[p] to bear the intelligence to Sparta. When he collected his allies, and requested them to decide upon the fate of the prisoners, many charges were urged against the Athenians, respecting their past outrages[q], and what they had resolved to do in the event of their being[r] victorious in the sea-fight, which was, to cut off the right hands of all whom they should take alive; and that, when they took two galleys, a Corinthian and an Andrian, they cast their crews down a precipice[s]. Philocles was the Athenian general who had done this. Many other accusations were urged, so that it was resolved to put to death, as though they were definitely condemned, all the Athenian prisoners except Adeimantus, who had singly opposed[t] the resolution concerning the amputation of the hands. Thereupon Lysander, after first inquiring of Philocles, "what punishment was due to a man[u] who had cast citizens of Corinth and Andros down a precipice, and had thereby set an example of unlawful outrage[x] to the Greeks," put him to death[y].

Ex. LVII.

The Paralian galley arrived at night, and the disaster was announced in Athens: the sounds of mourning[z] passed up the long walls from the Peiræus to the city, as each communicated the intelligence to another[a]; so that, all that night, none lay down to sleep[b]; for they not merely lamented[b] the dead, but regarded themselves as destined now to suffer what they had inflicted upon the Melians, who were colonists

[p] λῃστής. [q] "what they had already done-contrary-to-law."
[r] "if they should conquer." [s] κατακρημνίζειν.
[t] "because he alone had taken hold of the decree."
[u] "what he was worthy to suffer, who," &c.
[x] "having begun among Greeks to violate the law.
[y] ἀποσφάζειν. [z] οἰμωγή. [a] Nominative absolute.
[b] οὐδεὶς ἐκοιμήθη—πενθοῦντες, (οὐδεὶς, followed by the nom. plural, being equivalent to a collective affirmative).

from Sparta, upon the Toronæans, and many others of the Greeks. As soon as daylight came, they met in an assembly, where it was resolved to block up[e] the harbours, except one, to repair the walls, and in every other way to prepare the city as for a siege. Lysander, however, left the Hellespont with two hundred galleys, and arrived at Lesbos, where he attached to his interest[d] all the cities, including Mitylene. All the rest of Greece also abandoned[e] the Athenian cause immediately after the sea-fight, except the Samians, who put to death all their nobility[f], and took possession of the capital. Lysander then sent to Sparta for two hundred galleys, and encamped near the city, in the gymnasium called the Academy.

Ex. LVIII.

The Athenians, besieged by land and sea, knew not whither to turn for deliverance[g], having neither a fleet, nor allies, nor provisions. They saw no hope of safety, but[h] a prospect of suffering the same wrongs which they had inflicted upon the small states,—not in the way of retaliation[i], but to insult them, and for no other cause than that they had allied themselves to the opposite[k] party. So that, after restoring the degraded[l] citizens to their rank, they prepared to hold out[m]; and, though numbers were dying of famine in the city, they made no allusion to a capitulation[n]. When their provisions were now altogether exhausted, they sent an embassy to Agis, for the purpose of making an alliance with the Spartans, retaining at the same time their walls and the Peiræus. He desired them to proceed to Sparta, as his authority was[o] not supreme. When the Ephori heard the message of the ambassadors, they desired them to go back, and if their object was

[c] ἀποχόειν. [d] κατασκευαζέσθαι. [e] ἀφιστάναι, with a gen.
[f] γνωρίμοι. [g] "how they ought to be saved:" ὅπως χρὴ, &c.
[h] εἰ μὴ. [i] ὡς τιμωρούμενοι. [k] ἐκείνοι. [l] ἄτιμος.
[m] καρτερεῖν, imperf. [n] διαλλαγή. [o] κύριος εἶναι.

peace, to return with better instructions[p]. Under these circumstances, Theramenes declared in the assembly, that, if they would send him with full powers to Lysander, he was sure that he would return with information[q] whether it was with the design of enslaving the city, or as a security, that the Spartans persisted on the question of the walls. He was eventually sent as an ambassador to Sparta, with nine others[r].

Obs. XV.

The verbs λανθάνειν, τυγχάνειν, φθάνειν, and χαίρειν are most generally constructed with participles of other verbs, and are translated as adverbs, (sc. "*unconsciously*," "*accidentally*," "*gladly*," "*prematurely*," &c.,) while the participles are rendered as verbs. The verbs φαίνεσθαι and αἰσθάνεσθαι are also frequently found in this construction.

Ex. LIX.

"For these reasons which we have been considering[s], it is our duty, Simmias, to make every endeavour to attain[t] excellence and wisdom during our lives; for the prize is glorious and the hope is high; and for the same cause, the man who has through life evidently renounced all the pleasures and vanities of the flesh should be free from apprehension[u] concerning his soul; for such a man, after adorning his soul with the appropriate, and not uncongenial[x], ornaments of humility, justice, fortitude, and freedom, awaits his journey to the other world, ready to go whenever Fate shall summon him. "Thither," he continued, "you shall all travel hereafter, each at his own time, but now, as a tragedian would express it[y], Fate is summoning me; and it is nearly time for me to go away to the bath; for I think it more convenient to drink the poison after bathing, so as to save the women the trouble[z] of washing me when dead."

[p] βουλεύεσθαι. [q] ὅτι—εἰδὼς ἥξει—πότερον. [r] δέκατος αὐτός.
[s] διερχέσθαι. [t] μετέχειν. [u] θαρρεῖν. [x] ἀλλοτρίος.
[y] φαίη ἄν. [z] μὴ πράγματα παρέχειν.

Ex. LX.

While he was speaking thus, "Well[a], Socrates," said Crito, "what commands have you for these or me, either respecting your children or anything else, by executing which we can most gratify[b] you?" "The same," he replied, "that I am always giving you; nothing beside[c]: that by taking care of yourselves, you will most effectually gratify me and mine, as well as yourselves, in all your actions[d]; though it may be unconsciously that you do so[e]; but, if you neglect yourselves, and will not guide yourselves through life by my present and past instructions[f], as it were so many footprints, no matter how many promises you may make now, you will never perform one the more." "Then," said Crito, "we shall gladly do as you direct; but in what manner shall we bury you?" "In any manner you please," replied Socrates, "if you can find[g] me, and I do not escape from you."

Ex. LXI.

At the same time, turning to us with a gentle smile[h], "I cannot," said he, "convince Crito, that I who now converse with you, am Socrates. I have been unconsciously labouring in vain; for he imagines that I am what he shall presently see lying dead before him, and inquires how he is to bury me. And what I have been all along fully explaining to you[i], that as soon as I drink the poison I shall be with you no longer, but shall go away to the enjoyments of the blessed, whatever[k] they are, I find that I have been saying to no purpose, in order to console you and myself. So that, you must

[a] εἶεν. [b] ἐν χάριτι ποιεῖν. [c] καινότερος. [d] "whatever you may do."
[e] "you may not perceive yourselves doing so."
[f] "to live according to things said now," &c. [g] λαμβάνειν.
[h] γελᾶν ἡσυχῇ. [i] πολὺν λόγον ποιεῖσθαι. [k] τινες εὐδαιμονίαι.

be bail[l] for me to Crito, and give him a pledge, the opposite to what he gave the judges: for he was my surety that I would remain; you must be my sureties that I will certainly[m] not remain after I die, but go away, in order that Crito may bear it the more patiently; and may not, when he sees my body burning or interred, feel indignant on my account, as though I were receiving some cruel treatment[n]."

Ex. LXII.

After this conversation, he arose and went into a chamber[o] to bathe, accompanied by Crito, and requested us to remain. We remained accordingly, conversing with each other, and speculating[p] on the previous discourse, and returning again to the subject of[q] the heavy calamity which had unfortunately[r] fallen upon us, feeling as if we had really lost a father, and were to pass the rest of our lives[s] as orphans. When he left the bath, and his children were brought to him,—for he had two young sons and one grown-up,—and the women of his family[t] also came; after conversing with them in presence of Crito, and giving them such commands as he thought necessary; he ordered the women and children to leave him, and returned to us. It was now approaching sunset, for he had delayed a long time within; after that, he spoke but little, for the arrival of the officer of the eleven left him no time[u]. "Socrates," said he, "I have not the same complaint to urge[x] against you as against others; that they get angry and curse me, when I come by order of the magistrates[y] to bid them drink the poison. I have found you all along[z] the most noble, the most gentle, and the best man of all that ever came here; and now[z] I know that you will not be angry with me, for you know who are to blame. Farewell, then, and try to

[l] ἐγγυᾶσθαι. [m] ἢ μὴν μή. [n] δεινὰ ἅττα πάσχειν.
[o] οἴκημα. [p] ἀνασκοπεῖν. [q] τότε—αὖ—διεξιέναι.
[r] τυγχάνειν. [s] "the after life." [t] οἰκεῖος. [u] φθάνειν.
[x] καταγιγνώσκειν. [y] Gen. abs. [z] ἄλλως—ἐν τούτῳ χρόνῳ.

resign yourself to[a] what is inevitable." Then bursting into tears, he turned away.

Ex. LXIII.

"Well then, Crito," said he, "let us obey the command. Let the poison be brought, if it is bruised[b]; if not, let him bruise it." "I think, Socrates," replied Crito, "that the sun is still over the mountains, and has not gone down yet. I have known others also to drink it at a late hour, after dining and drinking abundantly: do not be in haste, then; there is time[c] yet; one need not die too soon[d]." "Of course[e], Crito," said Socrates, "those men did as you say, for they imagined that they gained something by so doing; but of course I shall not do so; for I do not believe that I should gain anything by a little delay, but that I should make myself contemptible[f] in my own eyes, by clinging to[g] life, and economizing it when I have none left." On hearing this, Crito made a sign to the boy in attendance, who went out, and after some short delay returned with[h] the man who was to administer the poison. When Socrates saw the man, "Well, friend[i]," said he, "as you happen to be familiar with these matters, what must I do?" "Nothing more," he replied, "than to walk about after drinking it, until your legs begin to feel heavy, and then to lie down."

Ex. LXIV.

He then handed the cup to Socrates; and he took it, Echecrates, with all composure[k], and without a shudder[l], or the slightest change[m] of colour or countenance; but in his usual way, looking archly[n] at the man, "How say you," said he,

[a] "to bear as easily as possible." [b] τρίβειν. [c] ἐγχωρεῖ.
[d] φθάνειν. [e] εἰκότως. [f] γέλωτα ὀφλεῖν. [g] γλιχέσθαι.
[h] ἄγων. [i] βέλτιστε. [k] μάλα ἱλέως. [l] οὐδὲν τρεῖν.
[m] διαφθείρειν. [n] ταυρηδόν.

"of making a libation of this drink[o]—may I do so, or not?" "We only prepare as much," replied the other, "as will be sufficient to take." "I understand," said he; "but it is at least, I suppose[p], permitted to pray to the gods, and a duty also, for a propitious journey hence to the other world[q]." With these words he raised it, and calmly and cheerfully drank it off[r]. Up to this time, we had been able in some degree[s] to restrain our tears; but when we saw him drinking, and after drinking it, and felt that we had lost such a friend, we could now do so no longer. My tears, in spite of[t] me, flowed freely[u]; so that I covered my face and gave way to my sorrow[x]; and Crito, even sooner than I, when he could not restrain his tears, rose to depart.

Ex. LXV.

Hitherto Apollodorus had never ceased weeping all the while; and now, by the violence of[y] his grief and affliction, moved every one present to tears[z], except Socrates himself. "It was principally[a] for this reason," he said, "that I sent away the women, to prevent their transgressing[b] in this way; be silent, and shew fortitude." Hearing this, we were ashamed, and checked our tears. Then he continued walking about, and lay down on his back when he said that his legs were becoming heavy. After a while, the man who had administered the poison, pressing his legs, shewed us that he was growing cold and stiff, and said that when it reached his heart[c], he would die. Then Socrates, uncovering his face, when he felt that he was just about to depart, said, "Crito, we owe a cock to Esculapius; pay the debt, and forget it

[o] "respecting this drink, for the purpose of (*πρὸς τὸ*) making a libation to some one."

[p] *που.* [q] *ἐκεῖσε.* [r] *ἐκπίνειν.* [s] *ἐπιεικῶς.*

[t] *βίᾳ.* [u] *ἀσταχτὶ.* [x] *ἀποκλαίειν ἐμαυτόν.* [y] *ἀναβρυχησάμενος.*

[z] *κατακλαίειν.* [a] Litotes. [b] *πλημμελεῖν.*

[c] "when it would be at his heart."

not." These were his last words. "It shall be done," said Crito: "see if you have any other command to give." To this inquiry he made no answer. Such was the end, Echecrates, of our friend; a man whom we must regard[d] as the best, the wisest, and the justest of all whom we have ever known[e].

Obs. XVI.

In that class of disjunctive sentences called "concessive," the phrases *though, although, notwithstanding*, &c., are indifferently rendered by καὶ, καὶ περ with a participle followed by ὅμως, καί τοι with a verb in the indicative, καὶ ταῦτα with a verb, or, more commonly, a participle, καὶ εἰ with the optative, implying an improbability, and εἰ καὶ with the indicative, implying a fact. This distinction, however, is not invariably observed.

Ex. LXVI.

He had a very rich cousin named Drimylus; but he, while he lived, never gave Simon even[f] an obolus: how could he, when he never laid even[f] his own hand upon his money? But when he died the other day[g], all that wealth, according to law, came to Simon; and now, though he used to dress in filthy rags and lick dishes, he drives out, clad in purple and crimson[h], and has servants, and horses, and gold cups, and ivory-legged tables, worshipped by the world[i], and never even looking at us. Lately, for instance, when I saw him coming toward me, I said, "Good-morrow, Simon." But he was offended, and said, "Tell the beggar not to curtail my name;—my name is[k] not Simon, but Simonides!" And the strangest[l] thing of all is, that, although he is the ugliest of human beings, even the women are in love with him. You see what advantages gold can produce; since it even trans-

[d] "as we would say."
[e] πειρᾶσθαι.
[f] *ne—quidem* is expressed by οὐδὲ.
[g] πρώην.
[h] ἀλουργὴς καὶ ὑσγινοβαφὴς.
[i] ἅπάντες.
[k] ὀνομαζέσθαι.
[l] μέγιστος.

forms the deformed, and makes them lovely, like the cestus of the poets.

Ex. LXVII.

"Even though you were a king, you would have annoyances without number to encounter[m]." "What could they be[n]?" "I was once a king[o] myself, of a considerable[p] territory, fruitful and populous, much admired for the beauty of its cities, intersected by navigable rivers, and enjoying the convenience of[q] safe harbours. My troops were numerous; my cavalry first-rate; I had a strong body-guard, a fleet, an incalculable revenue, gold plate[r] in large quantities, and all the other pomp[s] of power in superfluous abundance; so that, whenever I appeared in public, the multitude would worship me, and imagine that they beheld a god, though I was the most miserable of wretches. Some would even ascend the house-tops[t], and think it fortunate[u] to obtain a full view[x] of my carriage, and my robes, and my diadem, and those who rode before and behind me; while I, conscious of all my annoyances and torments, pardoned their ignorance, and pitied myself for being like some Colossus, such as Pheidias, or Myron, or Praxiteles made: for each of these is externally a god, formed of gold and ivory, with[y] a thunder-bolt or a trident in his hand; but if you get under[z] and look within, you will find beams and clamps, and spikes, and clay, and wedges, and pitch, and many ugly things of that sort[a]."

Ex. LXVIII.

"Where shall I begin to enumerate the annoyances[b]? The fears, and anxieties, and suspicions; the hatred of one's companions and their intrigues; and, in consequence, the

[m] *σύνειμι.* [n] *τίς οὗτος.* [o] *ἄρχειν.* [p] Litotes.
[q] *χρῆσθαι.* [r] *χρυσὸς κοῖλος.* [s] *τραγῳδία.* [t] *τέγος.*
[u] *ἐν μεγάλῳ τιθέσθαι.* [x] *ἀκριβῶς ὁρᾶν.* [y] *ἔχων.*
[z] *ὑποκύπτειν.* [a] *τοιοῦτος.*
[b] "What shall I mention first of the?" &c.

troubled[c] sleep; and dreams, golden though they be, full of disquietude; the perplexing thoughts, the ever gloomy anticipations, the want of leisure[d], the occupations, the trials, the expeditions, the edicts, the treaties, and the consultations? for, by reason of all these[e], one cannot, even in a dream, enjoy any pleasure; but must be ever and singly providing for others, and taking endless trouble. 'For even on Agamemnon, Atreus' son, there fell[f] no genial slumber,' notwithstanding that all the Greeks were snoring. But there are other vexations too: the announcement of an expected revolt[g]; the whispering together of two or four of one's guards; and, worst of all, one's dearest friends must always be the principal objects of suspicion[h]. One of us, for instance, was poisoned by his son; and others were most probably taken off by similar deaths." "Away with it[i]! these are horrible things you tell me."

Ex. LXIX.

How my spirit, originally flying down from Apollo to the earth, entered into a human body; what condemnation it was expiating[k]; it would be tedious to tell: and besides, it would be a profanation[l] for you to hear or for me to make such a revelation. When I became Euphorbus, I fought at Troy, and dying by the hand[m] of Menelaus, entered after a while into Pythagoras, who, although a sophist, was by no means illiterate, or indifferent to the highest intellectual[n] accomplishments; for I travelled into Egypt, in order to converse[o] with the seers about wisdom; and penetrating into the sanctuaries[p], I made myself perfectly acquainted with the books of Orus and Isis. Travelling then into Italy, I made such an impression upon[q] the Greeks there, that they regarded me as

[c] ἐπιπόλαιος. [d] ἀσχολία. [e] The relative. [f] ἔχειν.
[g] "some being said to be about to revolt."
[h] "it is necessary to suspect those dearest in particular." [i] ἄπαγε.
[k] καταδίκην ἐκτελεῖν. [l] οὐκ ὅσιον. [m] ὑπὸ.
[n] καλλίστα μαθήματα. [o] συγγιγνέσθαι. [p] ἄδυτον.
[q] διατίθεναι.

a god. I saw, however, that notwithstanding the respect which I commanded, if I professed opinions[r] like the generality, I should be very unlikely to attract the admiration of men; and the more innovations I adopted, the more original I thought I should be considered. For this reason I chose to be an innovator[s], concealing my motives; in order that, amid their different conjectures, all might be mystified[t], as by dark[u] predictions. Then I became Aspasia; after that, Crates the Cynic; next, a viceroy; then a horse; then a jay, and a frog; and many other things too numerous to mention.

Ex. LXX.

When we first entered her tent, we did not recognise her, for she was seated on the ground, with all her women-servants around her, and wearing also the dress of a slave; but when, anxious to discover which was the mistress, we looked carefully at them all, we soon perceived[x] that she was far superior to all the rest, though seated as she was, closely veiled and fixing her eyes upon the ground. When we requested her to rise, they all rose with her; and then she surpassed them in stature, in dignity, and in beauty, though habited in an humble dress[y]. We observed her tears[z] also falling even to her feet, when the eldest of us said, "Fear not, lady! we understand that your husband was good and brave; nevertheless[a] we now set you apart for one certainly[b] not inferior in person, or mind, or power." When she heard this, she tore her outside robe from end to end[c], and raised her voice and wept.

Obs. XVII.

When the aorist expresses a habit or usage, it may, contrary to the general rule, be followed by a subjunctive with a conjunction.

[r] *νομίζειν.* [s] *καινοποιεῖν.* [t] *ἐκπλήσσεσθαι.*
[u] *ἀσαφής.* [x] "she appeared surpassing," &c. [y] *σχῆμα.*
[z] "Her tears were visible." [a] *μὲν γὰρ—μέντοι.* [b] *εὖ ἴσθι ὅτι.*
[c] *περικαταῤῥήγνυναι.*

Ex. LXXI.

It is said that Actæon was devoured by his own dogs. This must be untrue; for a dog is, of all animals[d], the most attached to its master; and hounds especially[e] are servile to everybody. Some say, however, that, when Diana transformed him into a stag, his dogs killed him. My belief is, that Diana cannot do everything she pleases. It is not true that a man can be transformed into a stag, or a stag into a man[f]; but the poets are in the habit of writing fables of this sort, to prevent their hearers from insulting[g] the divine power. The fact was this[h]. Actæon was an Arcadian who loved hunting. He used to keep many dogs, and follow the chase on the mountains, while he neglected his business. All men at that time were their own labourers[i]; they had no servants whatever[k], but cultivated their land with their own hands; and he was the most wealthy who was most industrious[l]. While Actæon[m] neglected his domestic affairs, and preferred hunting, his substance wasted away; and when he had nothing left, people used to say, "Poor[n] Actæon has been eaten up by his own dogs!"

Obs. XVIII.

A neuter plural, when it signifies animate objects, is constructed with a plural verb.

Ex. LXXII.

It is said that there were wild animals, which were shaped altogether like horses[o], except their heads, which were human. Whoever believes that such an animal ever existed, believes an impossibility; for the nature of a horse and a man are not congenial[p]: their food is not the same; nor is it possible that

[d] καὶ μάλιστα. [e] ἄλλως τε καί.
[f] "that a stag should become from a man, or a man," &c.
[g] "in order that those hearing may not," &c.
[h] "The truth thus has itself." [i] αὐτουργὸς. [k] ὅλως.
[l] ἐργαστίκος. [m] Dative case. [n] δείλαιος.
[o] "had the whole shape (ἰδέα) of horses." [p] σύμφωνος.

the food of a horse could pass through the mouth and throat[q] of a man. Had any such conformation ever existed, it would be in existence still. The fact, however, is this: When Ixion was king of Thessaly, there was a herd of wild bulls on Mount Pelion, which rendered the other mountains also unapproachable; for these bulls, descending upon the inhabited places, used to destroy trees and crops, and the tame cattle[r] were also involved in the destruction. Ixion therefore issued a proclamation, that he would give a large sum of money to whoever should exterminate the bulls. Some young men of the lowlands[s], from a village called Nephele, adopted the design of training horses for riding[t]; for, theretofore, men never knew how to ride on horses, but merely used them for chariots. So, mounting their horses, they rode to where the bulls were, and attacked the herd with their javelins.

Obs. XIX.

The phrase "away" is expressed by the verb *οἰχέσθαι*, which is (like *λανθάνειν, τυγχάνειν,*) joined with participles of other verbs; but such only as signify motion.

Ex. LXXIII.

Whenever they were pursued by the bulls, the young men retreated, for their horses were the swifter; and when the bulls stopped, they used to return to the attack[u]. In this way they exterminated them, and thenceforth called themselves Centaurs, because they wounded[x] the bulls. These Centaurs, then, on receiving the money from Ixion, became proud of their exploit and their wealth, and began to do much injury to Ixion himself, who inhabited the city now called Larissa. The natives of that district were called Lapithæ. With these Lapithæ they commenced a war, and descending by night into the plains, used to commit depredations, and when the

[q] *φαρὺξ.* [r] *ὑποζυγίον.* [s] *ὑπωρεία.* [t] *κέλης ἵππος.*
[u] "returning they attacked them." [x] *κατακεντεῖν.*

morning dawned, flee away to their own country[y]. As they were retreating, nothing was visible but[z] the tails of the horses and the heads of the men; and the people who beheld this strange sight, used to say, "The Centaurs come down from Nephele to plunder our property, and go away." From this expression arose[a] the fable, that animals, half man and half horse[b], were born of a cloud.

Obs. XX.

The names of abstract qualities are frequently rendered by neuter adjectives and participles (perf. pass.) with the article.

Ex. LXXIV.

When the Romans concluded a treaty during their war with the Etrurians, they surrendered as hostages the unmarried daughters of some of their most noble citizens. These came to the river to bathe, when one of them named Clælia[c] induced them all to gird up their garments and swim across the dangerous and deep-rolling[d] current of the river. When they succeeded in swimming over, the Romans, respecting the sincerity of the treaty, though admiring their courage and contempt of danger, sent them back to the Etrurians[e]. Porsena[f], the king of the Etrurians, enquired of the girls, who it was that persuaded them to attempt such an act; when Clælia, anticipating the rest, admitted that it was herself. Then Porsena, in admiration of the heroism of the maiden, presented her with a richly decorated horse, and sent them all back with praises to the Romans.

Obs. XXI.

The infinitive may be governed, as an ordinary accusative, by an active verb; and may be also accompanied by a nominative, where an accusative would appear to be the regular

[y] ἡ οἰκεία. [z] μόνον. [a] πλάσσειν. [b] "composed of man and horse."
[c] Κλοιλία. [d] δίναις βαθείαις δύσπορος. [e] Τυρρηνοί. [f] Πορσίνας.

construction; that nominative agreeing by a species of attraction with another nominative preceding.

Ex. LXXV.

Antiochus, the same who led the second expedition against the Parthians, having been separated[g] from his friends and retinue on a hunting excursion, repaired to the cottage[h] of some poor persons to whom he was unknown[i]. Entering into conversation[k] during dinner, respecting the king, he was informed that he was a good monarch, except[l] that he was careless in committing[m] the most of his affairs to unprincipled friends; and that he neglected important business through his excessive passion for hunting[n]. At that time he made no reply; but in the morning, when his identity was made known[o] by the arrival of his guards, and his purple robe and diadem were brought to him,—"From the day," said he, "when first I wore you, never until yesterday have I heard the truth about myself." Again, when he was besieging Jerusalem, and the Jews requested a truce[p] of seven days for their great festival, he not only granted it, but sent oxen with gilt horns, and a quantity of incense and perfumes, as far as the gates; so that the Jews, struck with admiration, surrendered after the feast.

Obs. XXII.

The infinitive, governed by an impersonal verb, or, more properly, agreeing with it as a nominative, may be accompanied by the case of the impersonal; on the principle of the attraction in which the relative takes the case of the antecedent, instead of that required by the governing verb of its own clause.

[g] ἀποπλανᾶσθαι.
[h] ἔπαυλις.
[i] "entered unknown."
[k] ἐμβάλλειν λόγον.
[l] τἄλλα—δέ.
[m] "he overlooked to intrust."
[n] διὰ τὸ εἶναι with a nom.
[o] φανερὸς γένεσθαι.
[p] "requested to forbear."

Ex. LXXVI.

Never involve yourself or your army in danger, contrary to portents and omens; for you must remember[q] that men undertake enterprises on speculation[r], and in ignorance of the source of[s] their advantage. You may convince yourself by actual experience[t]. Many men, though[u] with the highest reputation for wisdom, have induced others to make war upon those by whom, in consequence of yielding to advice, they have been destroyed; many have also aggrandized others, from whose elevation they have suffered the greatest injury; and many, wishing to treat as slaves rather than as friends those whose friendship they might have enjoyed with mutual benefit[x], have met retribution at their hands. Many, again, were not contented with a share of the enjoyments of life[y]; and coveting all, have thereby lost even what they had. So that human wisdom is never capable[z] of choosing the safest course.

Obs. XXIII.

To express the habit or frequency of an action, the present and aorist may be used promiscuously in the same sentence.

Ex. LXXVII.

Sea-tortoises bring forth their eggs on land, and immediately after laying them bury them in the sand; after which they return to their congenial element[a] and swim away. But they are so far intelligent, that they can reckon the forty days during which their offspring are coming to life. Accordingly, they return again[b] to the spot where they had placed their eggs in concealment, and remove[b] the sand which they had laid upon them, and then lead off[c] their young ones, as they are

[q] Present participle. [r] *εἰκάζειν.* [s] "from what good shall be to them."
[t] *αὐτὰ γιγνομένα.* [u] *καὶ ταῦτα.* [x] *εὖ ποιεῖν καὶ εὖ πάσχειν.*
[y] "themselves having a share to live pleasantly."
[z] "knows nothing." [a] *ἦθη τὰ ἑαυτῶν.* [b] Aorist. [c] Present.

just beginning to move, and able to follow them. Rats are among the most prescient animals; for when a house is old, and just going to fall, they are the first to perceive it, and, abandoning their holes, and their old haunts, with all possible speed, make their escape[c] and find a new dwelling[c]. Ants also, I am told, have some prophetic instinct[d]; for when a famine is about to come, they are particularly[e] industrious to accumulate a hoard[f], and confine themselves to a short allowance[g] of wheat and other seeds.

Obs. XXIV.

Replies of a contradictory or facetious tendency are generally introduced by the particles, *γὰρ, καὶ γὰρ, καὶ μὴν,* (equivalent to *atqui,*) &c.

Ex. LXXVIII.

When his friends recommended Cicero the orator to change his name, which had become the subject of some raillery, he replied that he would make the name Cicero[h] more glorious than the Catos and the Scauri. When Metellus said to him, "You have killed more men by your evidence[i] than you have saved by your pleading[i],"—"That is," he replied, "because I have more credit than eloquence." He summoned Popilius, who professed[k] to be a lawyer, but was really ignorant and stupid[l], to give evidence on a trial; and when he declared his ignorance, "You imagine, probably," said Cicero, "that I am going to examine you in law." When Hortensius[m] the orator had received in payment a silver sphinx from Verres[n], and told Cicero, on the occasion of his making some indirect allusion[o], that he was slow[p] in understanding riddles,—"And yet," he replied, "you have got the sphinx with you." Again, after the battle of Pharsalia, where Pompey was defeated, when a man named Nonius observed that they

[c] Present. [d] *αἴσθησις.* [e] *δεινῶς.* [f] *θησαυρίζειν.* [g] *ἀποταμιεῦσθαι.*
[h] *Κικέρων.* [i] Pres. participles. [k] *βουλέσθαι.* [l] *ἀφυὴς.*
[m] *Ὁρτησίος.* [n] *Βέρρης.* [o] *πλαγίως.* [p] *ἀπείρως ἔχειν.*

still had seven eagles, and exhorted them to retain their courage,—"Your advice would[q] be good," said he, "if we were at war[q] with the jackdaws."

Obs. XXV.

A negative command or prohibition may be expressed by οὐ with the future indicative. The Attic writers generally employ οὐ μὴ.

Ex. LXXIX.

The Lord spoke all these words, and said, I am the Lord thy God, who have brought thee out of the land of Egypt, from the house of bondage. Thou shalt have no other gods but Me.

Thou shalt not make for thyself an image, nor the likeness of anything[r], of all that[r] are in heaven above, and on earth beneath, and in the waters below the earth. Thou shalt not worship them nor serve them[s]; for it is I[t] who am the Lord thy God, a jealous God, who visit[u] the sins of fathers upon their children, to the third and fourth generation among those who hate Me, and shew[u] pity to thousands among those who love Me and observe My commandments.

Thou shalt not take the name of the Lord God in vain; for the Lord thy God cannot absolve[x] him who takes His name in vain.

Ex. LXXX.

Remember the Sabbath-day, to keep it holy. During six days thou shalt work and do all thy business; but on the seventh day is the Sabbath for the Lord thy God. Thou shalt not on that day, do any[y] work, thou, or thy son, or thy daughter, thy man-servant[z], or thy maid-servant[a], thy ox, or thy beast of burden, or any of thy cattle[b], or the visitor[c]

[q] ἄν with imperf. followed by εἰ with imperf.
[r] πάντος—ὅσα.
[s] λατρεύειν.
[t] Emphatic word.
[u] Present participle.
[x] καθαρίζειν. Aor. subj. with οὐ μὴ.
[y] πᾶς.
[z] παῖς.
[a] παιδίσκη.
[b] κτῆνος.
[c] προσήλυτος.

sojourning with thee. For it was in six days that the Lord created the heaven, and the earth, and the sea, and everything in them, and rested on the seventh day. For this cause, the Lord has blessed[d] the seventh day, and made it holy[e].

Honour thy father and thy mother, that it may be well with thee, and that thou mayst dwell a long time[f] on the bountiful earth[g], which the Lord thy God gives thee.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not murder.

Thou shalt not bear false testimony[h] against thy neighbour.

Thou shalt not covet[i] the wife of thy neighbour. Thou shalt not covet thy neighbour's house, nor his land, nor his man-servant, nor his maid-servant, nor his ox, nor his beast of burden, nor any of his cattle, nor anything that thy neighbour has.

[d] *εὐλογεῖν.* [e] *ἁγιάζειν.* [f] *μακροχρόνιος.*

[g] *γῇ ἀγαθῇ.* [h] *ψευδομαρτυρεῖν μαρτυρίαν ψευδῆ.*

[i] *ἐπιθυμεῖν* governs an accusative, or a genitive depending on the subst. contained in the verb.

MATERIALS FOR LATIN COMPOSITION.

Obs. I.

When, in English, several verbs are connected by a copula, and in the same government, (active or passive,) all but the last may be rendered into Latin by participles.

Ex. I.

When Camillus returned to the city, in the pride of[a] a victory justly and honourably won, and with far greater distinction than when his white team drew him in triumph through the streets, the senate could not disregard his moderation, by neglecting[b] the immediate fulfilment of his vow; and ambassadors were sent to convey to Delphi a golden cup as a present to Apollo; but, in a single war-galley, they were cut out[c] by Pirates near the straits of Sicily, and brought in to Liparæ. It was the custom of that state to make a division of the gains of a piracy which was to some extent[d] national. But it happened[e] that year that the chief magistracy was held by Timasitheus, a man who resembled the Romans rather than his countrymen; for, actuated by respect for the rank[f] of the ambassadors, for their gift, and for the deity for whom it was intended, he inspired the community with his own conscientious scruples[g], received the envoys as public guests, escorted them with a convoy of ships to Delphi, and brought them back in safety to Rome.

Obs. II.

The statement of a hypothesis requires the subjunctive

[a] insignis. [b] quin. [c] excipere. [d] velut. [e] forte. [f] nomen. [g] religio justa.

mood through all its sentences, and all following one conjunction at the commencement.

Ex. II.

It was well said[h] by Aristotle, that if there were beings who always lived under ground, in good and well-lighted houses, decorated with statues and paintings, and furnished with all that constitutes the affluence of the wealthy[i]; but never came above the surface; and had learned only by tradition and hearsay[k] the existence of a divine power; and if, on some occasion, they were enabled, by the opening of the earth, to walk forth from their hidden abodes upon this world which we inhabit; that, when they should suddenly behold the land, and sea, and sky, and observe the extent of the clouds, and the power of the winds, and see the sun, and learn his size and beauty, and utility[l] in producing the day by shedding abroad his light through the atmosphere; and when they should contemplate, as night overshadowed the earth, the whole sky studded and spangled with stars, the phases of the moon as she wanes and fills, the setting and rising of all these, and the uniform regularity of their motions through all eternity, they would undoubtedly infer the existence of a God[m], and His agency in all these wondrous works. But, by daily habit of our eyes, our minds become familiarized, and neither admire nor investigate the causes of things which they are constantly beholding.

Obs. III.

A verb at the beginning of a series of sentences forming a continued narrative or argument, may govern all the verbs that follow, except those of the subjunctive clauses.

Ex. III.

It is related of Simonides, that when he was dining at Cranon in Thessaly, with Scopas, who was then a successful and distinguished man, and had sung the ode which he had composed in honour of[n] him, and in which, after the fashion

[h] præclare. [i] beatus. [k] auditio. [l] efficientia. [m] esse Deum. [n] in.

of the poets, there were many ornamental[o] allusions to Castor and Pollux; Scopas told him, rather[p] ungenerously, that he would pay but half the sum which he had agreed to give for the ode, and that he might, if he chose, demand the other half from the Dioscuri, to whom he had given half the praise. Soon after, Simonides was told that there were two young men standing outside the door, and requesting urgently to see[q] him. He arose, went out, and saw nobody. During the interval[r] the apartment where Scopas was at dinner fell down, and in the fall he and his family were crushed to death[s]. When[t] their friends were about to bury them, but could not identify their mangled remains, Simonides, from his recollection of the order in which they had been sitting, pointed out each of them.

Obs. IV.

Although the number and gender of the relative determine the antecedent with sufficient accuracy, the relative clause should be preceded as closely as possible by the antecedent noun or pronoun.

The time of an event is marked by an ablative absolute or by *quum;* but *quum* with the subjunctive mood implies a sequence in causation as well as in time.

Ex. IV.

Strato, a physician in the family of Sassia, committed a robbery and a murder under the following circumstances[u]. Knowing that there was a chest in the house which contained some gold coins, he killed two of his fellow-servants in their sleep, and threw them into a pond. He then cut open the bottom of the chest, and took away 150 sestertia and five pounds' weight[x] of gold; the only person in the secret[y] being a young boy. When the robbery was discovered the next day, suspicion fell[z] exclusively upon the

[o] ornandi causa. [p] nimis. [q] magnopere evocare.
[r] hoc interim spatium. [s] oppressus interire. [t] Relative clause.
[u] ejusmodi. [x] pondo. [y] conscius. [z] commoveri.

servants who had disappeared. When the incision on the bottom of the chest was observed, people began to consider how it could have been done. But one of Sassia's friends recollected that he had seen, some short time previously, a circular[a] saw offered for sale at an auction, with which he thought the circle[b] might have been cut out. In short[c], inquiries were made of the salesmen, and the saw was traced to the possession of Strato. When this clue of evidence[d] was found, and Strato openly accused, the boy who was aware of the fact became afraid, and revealed the whole truth to his mistress. Strato was thrown into prison, and the money found in his chamber.

Obs. V.

Ita and *ut* are correlatives; so are also *sicut* and *ita;* and always imply some degree of opposition or disjunction between the clauses in which they stand. When *ut* is used as an adverb of time, it signifies an immediate succession of events, &c.: "at the moment when, as soon as."

Ex. V.

Now that the last rites were paid to the remains of the slain, he sent on messengers to the captive ladies to prepare them for his arrival; and dispensing with[e] a numerous retinue, entered the tent with Hephæstion. He was of all his friends the most highly esteemed by the king: the companion of his youth, the confidant[f] of his every secret; and enjoyed exclusively[g] the privilege of advising him; this[h], however, he used with such address, that it seemed rather to be permitted by than claimed from the king; and, though of the same age as the king, he had the advantage in personal appearance. The princesses, accordingly, taking him for the king, made obeisance[i] to him after their own fashion.

[a] aduncus ex omni parte et tortuosus. [b] circumsecari.
[c] ne multa. [d] initium suspicionis. [e] inhibere. [f] arbiter.
[g] quo non alius. [h] The relative. [i] veneror.

Then, when one of the prisoners informed them which was Alexander, Sysigambis threw herself at his feet[j], pleading her ignorance of the person of a king whom she had never before seen; but the king, raising her[k] by the hand, said[l], "You have made no mistake, for he also is Alexander."

Ex. VI.

While he was on his march, one of the prisoners in attendance upon the wife of Darius, came to tell him that she was fainting[m], and scarcely alive. Overcome by the fatigue of incessant travelling and mental suffering, she had swooned away[n] in the arms of her mother-in-law and daughters, and soon after expired. This event another messenger followed immediately[o] to announce. Thereupon the king, as if the death of a relative of his own had been announced, sighed frequently, and in tears proceeded to the tent where the mother of Darius remained sitting by the dead body. Here his sorrow flowed afresh, the moment he saw her laid upon the ground. As her present affliction had recalled the remembrance of the past, she had caught the girls to her bosom[p], as a mutual consolation in their sorrow; though[q] it was to her that they should have looked for comfort. Her little grandson stood within view,—an object of pity for his[r] inability to feel the loss which fell[s] most heavily upon himself. One would suppose[t] that Alexander was affected to tears by some personal and domestic sorrow, and came to seek rather than to give consolation.

Obs. VI.

A relative and verb, as well as the first of two verbs joined by a conjunction, may be rendered in Latin by a

[j] pedibus obvolvi. [k] The relative.

[l] *inquit, ait,* and *excipit* should be preceded by the first word or two of the quotation which they introduce.

[m] deficere. [n] collabi. [o] supervenire.

[p] in gremium recipere. [q] The relative. [r] ob id quod.

[s] redundare. [t] Second person.

participle. Instead of the second gerund, a substantive in the nominative case may be sometimes elegantly used.

Ex. VII.

While they were absorbed in grief, Brutus held before him the bloody weapon drawn from the wounded body of Lucretia, and said, "I swear by this blood, so pure[u] before the royal outrage, and call you, Heaven, to witness, that I will drive hence L. Tarquin and all his guilty family, with fire and sword, and all means in my power, and suffer neither them nor any other to hold sovereign power in Rome." He then handed the dagger to Collatinus, afterwards to Lucretius and Valerius, who were astonished at the strange circumstance[x] of the new light in the mind of Brutus. They swore as he dictated, and, with a complete revulsion of feeling from sorrow to indignation, placed themselves under the command of Brutus, who summoned them that moment[y] to abolish the monarchy. They removed the body of Lucretia from the house, and brought it down to the forum; and by the unusual and exasperating nature[z] of the event, naturally[a] drew round them a multitude who complained, for personal reasons[b], of the criminal oppression of the royal family. In addition to the anguish of her father, Brutus aroused them by reproving[c] their tears and unmanly complaints, and urging[d] them to take arms, with the spirit of men and Romans, against those who had provoked their hostility.

Ex. VIII.

At the siege of Veii, in the year of Rome 352, pay was first given to the Roman soldiers, because then for the first time[e] a winter camp was constructed; as it was necessary to maintain an unremitting blockade, and the other Etruscan states

[u] Superlative. [x] miraculum rei. [y] jam inde. [z] indignitas.
[a] ut fit. [b] pro se quisque. [c] castigator. [d] auctor.
[e] *cæpit* and *cæpere*, when governing a passive verb, sometimes elegantly take the passive form.

who saw that, in the event of the destruction of Veii, they would be immediately exposed[f] to the hostility of the Romans, had brought up reinforcements. After many dissensions between the commons and aristocracy of Rome respecting the appointment of generals, the appearance of several portents, and the announcement of various predictions, Camillus was at length named Dictator for carrying on the war. After he had defeated the Etruscan allies in battle and taken their camp[g], he led his troops to Veii, and proceeded to[e] excavate a mine[h] into the citadel, at which six companies of miners were employed, working alternately and incessantly by night and day, until the work was completed. At last, it gave admission[i] to the besiegers through the temple of Juno, when they broke open the gates[k] and set fire[l] to the houses. After much bloodshed, the conflict gradually cooled down[m]; the Dictator ordered that the unarmed should be spared[n], and took possession of the town.

Obs. VIII.

In repeating or quoting, or giving the substance of the words of another, the principal verbs are put in the infinitive, those in the dependent clauses (i. e. beginning with relatives) in the subjunctive; and all questions are asked in the infinitive. This construction is called the *oratio obliqua*.

Ex. IX.

Fabius addressed the assembly nearly in these words:—"He has been plotting, and has seized an opportunity to strike a blow[o] at the republic. Had the offended gods, last year, amid pestilence and war, afflicted us with[p] a tribune like him, no remedy could have been applied[q]. When the two consuls were lying dead, and the whole community disordered by the uni-

[f] proximus. [g] castris exuere. [h] cuniculus. [i] edere.
[k] claustra revellere. [l] ignes inferre. [m] senescere.
[n] Passive impers. [o] adoriri. [p] dare. [q] sisti.

versal derangement[r], he would have propounded laws for the abolition of the consular office, and led on our enemies to the destruction of the city. Well then[s]? can he not now bring the consuls to trial for any act of oppression or cruelty to any citizen, and arraign them before that very party, any one of whom had been outraged[t]? It is not the consulate, but the tribuneship, that is made odious and intolerable by such measures; because[u], after being made harmless and being reconciled to the aristocracy, it is now degenerating into the same nuisance as before. He (Fabius), however, made no remonstrance against[x] his pursuing the course upon which he has entered."

Ex. X.

The request of Darius was[y] that Alexander should unite himself in marriage to his daughter Statira; (adding), "that she should have for her dowry all the territory lying between the Hellespont and the river Halys, as he would confine himself to the countries extending eastward[z] from that limit. In the event of his happening[a] to hesitate to accept that offer, (he should remember) that fortune never stands permanently in the same attitude, and that human beings, whatever prosperity they may enjoy, always find jealousy too strong for it. He was afraid (he said) that, like birds whose natural lightness floats them upward to the sky, he was elated by an empty and childish vanity[b]. There was no greater difficulty than at his age to be proof against[c] so much success. He had still many resources in reserve[d], and could not be always taken by surprise in a defile. Alexander would have to cross the Euphrates, the Tigris, the Araxes, and the Hydaspes; all strong defences of his kingdom; he would have to enter plains where he would blush for the insignificance of his army. When would he arrive at Bactra, Media, Hyrcania, and the Indians

[r] colluvio. [s] quid tandem. [t] Passive impersonal. [u] Relative.
[x] quo minus. [y] petere. [z] orientem spectare. [a] si forte.
[b] animi affectu. [c] capere. [d] reliquiæ.

who dwell by the ocean? When would he arrive at the Sogdiani and Arachosii, whose names only were known, and all the other nations extending to Caucasus and the Tanais? He would come to old age[e] before he could travel through all those regions even as a peaceable visitor."

Obs. IX.

When the exact words of a speaker are repeated, i. e. when he is introduced speaking in the first person, the ordinary construction, (*oratio directa*) is employed. And historians frequently pass from the *obliqua* to the *directa oratio* in the course of the same speech or conversation, marking the transition by the insertion of *inquit*.

Ex. XI.

Among that company was Gobares, by birth a Mede, and distinguished for his knowledge, which was rather pretended[f] than real[g], of the art of magic; but in all other respects[h] an unassuming[i] and upright man. He prefaced his opinion by observing[k] "that he was aware that it was safer for a servant to obey than to dictate; because by obedience he would encounter only what may befall all others; while advisers always incurred a special[l] risk." Bessus then handed him the cup which he held in his hand, and Gobares, taking it, continued:—"In this particular[m]," said he, "human nature may be considered perverse and unlucky, that all are less competent[n] in their own concerns than in those of others. The judgment of those who are their own advisers is clouded[o]: some are impeded by fear; others by impatience; and some by constitutional prejudices in favour of their speculations; for in your case there can be no imputation[p] of arrogance. You have already observed that every man considers his own

[e] Pass. impers. [f] professio. [g] scientia. [h] alioquin.
[i] moderatus. [k] præfari. [l] proprius. [m] nomen. [n] hebetior.
[o] turbidus. [p] non cadere.

expedient either the only one or the best. The burden you support with your head is a heavy one,—a crown. It must be borne gently[q], or else it will fall upon you. It requires judgment rather than force." He then repeated a common proverb of the Bactrians,—"that a cowardly dog will bark more fiercely[r] than bite, and that the deepest rivers are those that flow most silently." All this I mention for the purpose of leaving on record the forethought of which those barbarians were capable.

Ex. XII.

Bias happened once[s] to be at sea with some profane men, who began to call upon the gods when the ship was distressed[t] by a storm. "Hold your tongues," said he, "lest they may know that you are at sea." He also refused once to reply to an impious man who asked him what piety was; and when questioned concerning the cause of his silence, "I make no answer," said he, "because your question relates to what does not concern you." Aristippus also, when asked by somebody how his son would be benefited by being educated[u],—"In this at least[x]," said he, "if in nothing else; that in the theatre, he will not sit like one stone upon another," (for the seats in the theatre were of stone). On another occasion, when a man brought his son to be taught by him, and he demanded a fee of 500 drachmæ,—"I could for that money," said the other, "buy a slave." "Do[y]," replied the philosopher, "and you will then have two."

Obs. X.

In forms of adjuration, the order of the words invariably is: preposition, first personal pronoun, second personal pronoun, noun governed by preposition; and lastly, the verb.

Ex. XIII.

The gods will never allow any man the power either to

[q] moderatè. [r] vehementer. [s] aliquando. [t] laborare.
[u] literis institui. [x] certe. [y] emere.

take from me or to bestow this diadem; never, while I live, shall I part with this sovereignty; my reign and my life shall close together[z]. If such be your sentiments and your law, every man's[a] liberty is secured. None of you shall be forced to submit to the arrogance or haughty bearing of an enemy; every man's hand shall either avenge or terminate all his sufferings. For my part[b], I am but an illustration[c] of the inconstancy of fortune, and may reasonably expect some kind reversion[d]. Though the gods abhor even righteous and justifiable wars, still brave men are free to choose an honourable death. Then, by[e] the glories of your ancestors who kept the sovereignty of all the East with unforgotten honour; by those men to whom our enemies once paid tribute; by all the numerous fleets that sailed against the Greeks; by all our royal trophies, I pray and conjure you to assume a spirit worthy of your own and your country's greatness, and to await whatever chance may come hereafter[f], with the same steady courage with which you have endured the past. As to myself[g], either a glorious victory, or a struggle for it, shall immortalize me.

Obs. XI.

In personal narratives, where the words of the narrator are repeated, the verb *inquit* may be inserted at intervals, as if to keep the speaker in the recollection of the reader; and in all animated narratives, the present tense is used where a past should be employed in English.

Ex. XIV.

Apion, surnamed Polyhistor, records the following incident, of which he says[h] that he was an eye-witness in the city of Rome. In the Circus Maximus, he says, a wild-beast

[z] idem finis. [a] non nullus. [b] equidem. [c] documentum.
[d] vices mitiores. [e] per ego vos, &c. [f] deinde.
[g] ego certe, &c. [h] cujus rei, inquit, &c.

fight on a large scale[i] was exhibited to the people. There were many animals of uncommon strength and fierceness; but the chief[k] wonder of all was the ferocity of one of the lions. The strength and size of its body, its frightful roaring and thick waving mane[l], attracted the eyes of the whole assembly. Among other combatants a Dacian slave, named Androdus, was led forward. When the lion saw this[m] man at a distance, it stood as if in amazement, then gradually and gently approached him, and at last, like[n] a fawning[o] dog, while the man almost fainted[p] through fear, licked[q] his legs and hands. While thus caressed by so savage[r] a beast, he recovered his self-possession, and raised his eyes to look at the lion, when the joy of both man and beast seemed like the effect of a mutual recognition. Androdus was now summoned to appear[s] before the emperor, and related a strange and wonderful story. "When my master," said he, "was proconsul[t] over Africa, I was forced by his incessant cruelty to make my escape, and take shelter in the wilderness. As the noontide[u] sun was blazing intensely, I found a retired and shady cavern, where I concealed myself; and soon after[x] that lion entered, lame of one foot. When it saw me hiding myself, it approached gently and held up its foot to me, as if to entreat my assistance. Then, in the utmost terror, I extracted[y] a large thorn from the sole of its foot, and wiped away the blood. For three years from that day, I and that lion lived in the same cavern and on the same food; until, growing tired[z] of my bush life, I quitted the cavern and was arrested."

Obs. XII.

The emphatic word in a sentence is marked in Latin by its position. It is generally placed first, sometimes last, or wherever it is most isolated.

[i] venationis amplissimæ pugna. [k] inter alia omnia. [l] comæ cervicum. [m] Relative. [n] ritu. [o] adulari. [p] examinari. [q] lingua demulcere. [r] atrox. [s] accessere. [t] imperio proconsulari obtinere. [u] medius. [x] neque multo post. [y] revellere. [z] pertædet.

Ex. XV.

When Hannibal was banished from Carthage, and had come to Antiochus at Ephesus, as his name was in very general and high repute[z], he was invited by his friends to hear Phormio the philosopher. He made no objection, and the philosopher, it is said, spoke several[a] hours upon the duties of a commander and military affairs in general[b]. Afterwards, when the others who had been listening expressed the highest satisfaction[c], and asked Hannibal what he thought of the philosopher, the Carthaginian replied candidly, though not in the best Greek[d], that he had often seen many insane old men, but never one[e] more insane than Phormio. Nor indeed was this unreasonable[f]; for what could be more presumptuous or tiresome[g], than that a man who had never seen an enemy or a camp, and had never discharged the most subordinate public duty, should offer instruction on military affairs to Hannibal[e], who had maintained a contest for supremacy during so many years with the Roman people, the conquerors of the whole world?

Obs. XIII.

Of the infinitive mood, the present tense marks a time coinciding with that of the governing verb, whatever time that verb may indicate; and the perfect tense on the same principle marks a point of time preceding that of the governing verb.

Ex. XVI.

There is a very significant[h] dream on record. Two friends were travelling together and arrived in Megara, where one of them put up[i] at a hotel, and the other at a friend's house. While they were asleep after their evening repast, the latter fancied at midnight that the other came to entreat his assist-

[z] magna apud omnes gloria. [a] aliquot. [b] omnis res militaris.
[c] vehementer delectari. [d] non optime Græce. [e] Emphatic word.
[f] injuria. [g] loquax. [h] clarus. [i] divertere.

ance[k], as the innkeeper was intending to take his life. At first he was alarmed, and started from sleep; then, recollecting himself[l], and supposing that the dream signified nothing[m], he lay down again. But no sooner was he asleep, than he saw him coming again in the same form, to request that, though he had not come to save his life, he would not fail to avenge his death; saying that he had been murdered by the innkeeper, and thrown into a wain; and to beg that he would be at the gate in the morning, before the wain left the city. Seriously alarmed by this dream, he met the man at the gate early in the morning, and enquired what he had in the wain. He fled in terror, the dead body was found, and the innkeeper, on the discovery of his guilt, was punished.

Ex. XVII.

When Nasica called upon the poet Ennius, and a woman-servant informed him, on enquiring at the door[n], that he was not at home, he perceived that it was by her master's order she said so, and that he was within. A few days after, Ennius called upon Nasica, and when he asked for him at the door, Nasica called out that he was not at home. "What!" said Ennius, "do I not know your own[o] voice?" "What an unreasonable[p] man you are," replied Ennius: "I believed your servant that you were not at home; and now you won't believe me."

Ex. XVIII.

I imagined that in Rome, people were doing nothing[q] but talking of my quæstorship. I had sent them a plentiful supply of corn in a time of the greatest scarcity: I had shewn myself obliging to the merchants, generous to the citizens, indulgent to the allies, and most assiduous in every duty. Some unusual honours had been intended[r] for me by the Sicilians; and I

[k] videri in somnis orare.
[l] se colligere.
[m] pro nihilo haberi.
[n] ab ostio, a janua.
[o] Emphasis.
[p] impudens.
[q] nihil aliud nisi loqui.
[r] excogitare.

therefore sacrificed that expectation to the belief[s] that the people of Rome would, without solicitation, offer me everything. But when I happened to come, in the course of my journey, to Puteoli, at the time when the greatest number of persons of rank[t] are usually there, I nearly fainted[u] when somebody asked me when I had left Rome, and if there were any news[x] there. When I replied that I was coming from my province, "Yes, to be sure[y]," said he, "from Africa." "No," said I, with contemptuous indignation[z], "from Sicily." Hereupon another, with an air of omniscience[a] exclaimed, "What! are you not aware that he was quæstor in Syracuse?" In short, I suppressed my vexation, and considered[b] myself merely as a visitor to the waters.

Obs. XIV.

As the sequence of two points of time is analogous to that of cause and effect, the construction of the conjunctions *si*, *quum*, *quoniam*, *dum*, *donec*, and *quamvis* may be regarded as regulated by the same rule. When the sequence is one of time exclusively, or when no doubt or uncertainty is implied, the indicative is the mood of the conjunctive clauses. When cause and effect are implied, or when a doubt is suggested, the subjunctive follows. In general, *quum* with the indicative signifies "when;" with the imperfect subjunctive, "as," "while," or "although;" and with the pluperfect subjunctive "since," or "when," with reference to cause. *Si* with the indicative may frequently signify, "since."

Ex. XIX.

When King Hiero enquired of Simonides what was God, he demanded one day for the purpose of reflection; on his making the same enquiry the next day, he asked for two days; as he repeatedly doubled the number of days, and Hiero en-

[s] spe decedebam ut putarem. [t] plurimi et lautissimi. [u] concidere.
[x] numquid novi. [y] etiam, mehercules. [z] stomachari fastidiose.
[a] quasi qui omnia sciret. [b] facere se.

quired in astonishment why he did so, he replied, "because the longer I reflect, the more perplexing the question appears."

Ex. XX.

This prudent, sagacious, complex, ingenious, thoughtful, rational, and sensible[c] animal which we call man, has been constituted on an admirable principle[d] by an omnipotent God. For, of so many kinds and peculiarities[e] of the animal world, he alone partakes of intellect and the faculty of thought[f], while all the rest are excluded. And what is there, I will not say, in man, but in all heaven and earth, more godlike than intellect? When this has attained maturity[g] and perfection, it is properly called wisdom. Therefore, as nothing is superior to intellect, as it is[h] in God and man, the chief participation[i] of man with God is that of intellect.

Obs. XV.

The preceding rule may be taken in connexion with the following: that the subjunctive clause following a present or future tense, is in the present when it implies an object or result; and in the perfect when it implies a cause or reason, and therefore relates to a time anterior to that of the main verb; and that, the subjunctive clause following a past tense, is in the imperfect, except when it gives a reason, in which case it marks a time anterior to that of the main verb, and requires the pluperfect. These rules may be considered to include the construction of the relative, which is equivalent to a conjunction with a demonstrative or personal pronoun, and must in translation be frequently resolved into those elements. Subjunctive clauses, in Latin and English, may either precede or follow those on which they depend.

[c] rationis et consilii plenus. [d] præclara quædam conditio.
[e] natura. [f] cogitatio. [g] adolescere. [h] isque. [i] societas.

Ex. XXI.

When the earth had been opened[k] by a heavy fall of rain, Gyges descended into the chasm, and perceived (as the tradition says) a brazen horse, in the side of which there was a door; and on opening this[l], he saw the dead body of a man of gigantic stature, and a gold ring on his finger: when he drew this[l] off, he placed it on his own (for he was one of the king's herdsmen) and returned to the company of the shepherds. There, when he turned in the stone of the ring toward his hand, he became invisible, but saw everything; and when he turned the ring back to its proper position, he became visible[m] again. Accordingly, by availing himself[n] of the convenience of the ring, and by the assistance of the queen[o], he killed his master the king, removed all those whom he considered in his way, and yet nobody could see him in any of these deeds. Thus by the aid[p] of the ring he soon rose to be the king of Lydia.

Ex. XXII.

Protogenes the painter lived in Rhodes; and when Apelles came there[q], anxious to see the works of one whom he knew only by reputation, he proceeded at once to his studio[r]. Protogenes was out; but there was a large tablet on the easel[s] prepared for painting, in the care of one old woman. She informed him that Protogenes was away, and enquired by whom she should say that he had been visited[t]. "By him," replied Apelles, seizing a brush[u] and drawing on the tablet a sketch of the utmost delicacy[x]. When Protogenes came back, the old woman shewed him what had occurred; and the artist, it is said, after examining the finish[y] of the work, exclaimed that it was Apelles who had come, for so perfect a performance could be attributed[z] to no other. He then,

[k] discedere. [l] The relative. [m] videri. [n] uti. [o] Abl. absolute.
[p] beneficium. [q] Relative. [r] officina. [s] mechina. [t] quærere.
[u] pennicillus. [x] tenuitas. [y] subtilitas. [z] cadere.

with a different colour, drew a still more accurate sketch over the former, and went away, leaving orders that, if that man came[a] again, she should shew him[a] that, and say[a] that there was the person whom he wanted[a]. And so it came to pass; for Apelles called again, and ashamed of being outdone, intersected the sketches with a third colour, leaving no room for further improvement. Protogenes admitted that he was surpassed, and ran to the harbour in search of his visitor. It was their wish that that tablet should go down to posterity as it was, to be a wonder to all, and especially to artists. I understand that it was destroyed in the burning of Cæsar's house on the Palatine, and was remarkable[b] for containing nothing on so large a surface but the almost invisible[c] sketches.

Ex. XXIII.

When he thundered forth[d] these words in the excitement of his passion, the crowd opened of their own accord, and the girl stood there forsaken, to be the victim[e] of outrage. Then Virginius, when he saw no help anywhere, said, "I pray you, Appius, excuse, in the first place, a father's feelings[f], if I have been urged to speak too violently against you; and next, permit me here in presence of the girl to question her nurse; so that if[g] I have been erroneously reputed to be her father, I may quit this scene with an easier mind." When permission was granted, he led his daughter and her nurse aside, near the temple of Cloacina, to the shops now called the new, and there, seizing a butcher's knife, "With this," he cried, "the only means in my power, my daughter, I claim your freedom." He then stabbed the girl through the heart, and looking back to the tribunal, "Thee, Appius," he exclaimed, "and thy life I doom to vengeance[h] with this blood."

[a] The subjunctive. [b] spectari. [c] visum effugere.
[d] intonare. [e] præda. [f] dolor.
[g] *si* with the indicative implies an admission that the fact is so, or at least that it is not disputed. [h] consecro.

Startled by the outcry that arose at so tragical[i] a deed, Appius ordered Virginius to be arrested. He cleared his way before him with the knife wherever he went, until, with the further protection of the crowd[k], he reached the gate.

Ex. XXIV.

When Dionysius told Aristippus that he had derived no advantage from his instruction, "What you say," replied he, "is true; for if you had derived any advantage, you would long ago have ceased to be a despot." By this reply Aristippus shewed that the advantage derivable[l] from a teacher consists in the pupil being freed[m] from error and inclined to excellence; whenever, therefore, a young man is impatient of the reproof of his master, he is evidently indifferent[n] to his improvement in excellence[o]. And for this reason, Socrates, whenever he met any one who resented his advice, took it for granted[p] that he required serious reproof; and that, on the contrary[q], whoever was glad to be instructed[r] deserved all his attention. There are some, however[q], who, although having enjoyed good instruction, invariably[s] persist in vicious habits, when they might reap all the benefits which that instruction yields. So that the one great difficulty[t] of all is to reform nature itself.

Obs. XVI.

As the indicative states facts or makes assertions objectively, (i. e. as they are, and without any mental qualification,) while the subjunctive makes statements subjectively, (i. e. as modified by opinion and reflection,) and as the latter is dependent on the former, it is necessary to observe in writing Latin, a certain sequence of tenses also; for which the following rule

[i] atrox. [k] Abl. absolute. [l] Relative clause.
[m] *ut* with subjunctive. [n] non curare ut. [o] virtus.
[p] existimare. [q] autem. [r] libenter edoceri.
[s] nunquam non. [t] Superlative.

may be regarded as general. The present or perfect of the indicative is to be followed by the present or perfect subjunctive; the imperfect or pluperfect of the indicative by the imperfect or pluperfect subjunctive; and either of the futures indicative by the present or perfect subjunctive. The last condition of the rule is founded on the principle that the subjunctive in general has a future tendency; its present being essentially a future tense. The connection of such clauses is generally effected by *ut*, the relative, *ne*, *quis*, *qualis*, *quot*, *quantus*, *quia*, *si*, and the interrogative particles, *num*, *an*, &c.

Ex. XXV.

It is said that T. Clælius, a respectable[u] inhabitant of Terracina, after having retired to rest in the same chamber with two sons who were of mature age, was found murdered in the morning. As no person could be found, either free or slave, to whom suspicion could attach[x], and as his two sons of such an age, though sleeping near him, declared that they had heard nothing, they were charged with the murder[y]. But what was the result[z]? The circumstances were certainly suspicious. Could it be that neither of them had noticed anything? or, on the other hand[a], that any man had the courage to enter that chamber, especially at such a time, when his two sons were there, who could have easily perceived him and made resistance? There was in fact[b] nobody on whom such a suspicion could rest[c]. However, when it was explained to the judges that, on the opening of the door, they were found asleep, the young men were acquitted and cleared of all suspicion; because nobody could believe that any man who had[d] violated every human and divine obligation by an unnatural crime, could immediately after fall asleep; as the perpetrators of such crimes are unable not only to rest calmly, but even to breathe without alarm.

[u] haud obscurus. [x] pertinere. [y] nomen deferri.
[z] quid postea. [a] autem. [b] porro. [c] cadere.
[d] Relative with *quum*.

Ex. XXVI.

It is of much importance whom we hear every day in private life[e], with whom we converse from childhood, and how our fathers, our teachers, and our mothers speak. We have read the letters of Cornelia, mother of the Gracchi, and perceive that her sons were brought up not so much in the affection[f] as in the instruction[g] of their mother; and we find, by the following instance[h] in the writings of[i] Pomponius Rufus, that children were the chief ornaments of matrons. When a Campanian lady, who was her visitor[k], was displaying her ornaments, which were the most beautiful of that time, Cornelia kept her in conversation[l] until her sons returned from school, and then said, "Here are my ornaments."

Ex. XXVII.

Hephæstion was left free[m] to place on the throne whomsoever of the Sidonians he might consider best entitled to that dignity[n]. He had some distinguished friends who said, when the opportunity was offered to them[o], that none but a man of royal birth was eligible to that elevation. "May you prosper[p] with your high spirit!" said Hephæstion, struck with the lofty sentiment that could disdain what others were pursuing amid fire and steel, "for being[q] the first to perceive how much more noble it is to reject than to receive a crown. However, find me[r] a man of royal birth who will bear in mind that it is by your favour he holds the sovereignty." Though they saw many ambitious of[s] the honour, they decided that none was more eligible than Abdolonimus, a distant relative[t] of the royal family, but obliged by poverty to

[e] domi. [f] gremium. [g] sermo. [h] sic. [i] apud.
[k] hospita. [l] trahere sermone. [m] permittere.
[n] fastigium. [o] potestatem facere. [p] macte esto.
[q] The relative with a past tense is used in assigning a reason, and is equivalent to *quod* or *quia* with a demonstrative or pers. pron.
[r] dare. [s] imminere. [t] longa cognatio.

cultivate a garden in the suburbs. Without previous announcement, and bringing with them the insignia of royalty, they entered the garden which Abdolonimus happened just then to be weeding[u]. When they saluted him by the title of king, it seemed like a dream to Abdolonimus, who repeatedly enquired if they were quite in their senses, to[p] mock him so insultingly; but when the purple robe all spangled with gold was thrown around him, and the oath of allegiance taken, finding himself actually[x] a king, he came with them to the palace. The news immediately circulated through the whole city: some were enthusiastic, others were indignant. Alexander ordered that he should be presented, and looking at him for some time said, "Your personal appearance does not ill accord with your reputed birth; but may I ask[y] how you had patience to bear your poverty?" "I hope," he replied, "that I may be able to bear my royalty with equal fortitude."

Ex. XXVIII.

The senior of the Scythian ambassadors spoke, as we are informed, to the following effect:—"If it had pleased the gods to bestow on you physical[z] qualities proportioned to your greedy ambition, the world could not contain you: with one hand you would grasp[a] the east, with the other the west; and after effecting this, you would want to know where the effulgence of such a power could find a home. Thus you covet even what you cannot reach. From Europe you come to Asia, and from Asia you go over to Europe. At last, if you can subdue the whole human race, you will have to wage war with the forests, the snow, the rivers, and savage beasts. What! do you not know that tall trees take a long time to grow, and may be uprooted in an hour? He is a fool who gazes on their fruit without[b] measuring their height. Take care[c], while climbing to the summit, that you do not fall with

[u] herbis sterilibus repurgare. [x] serio. [y] libet scire.
[z] corporis habitus. [a] contingere. [b] non. [c] vide.

the branches on which you lay hold. Even the lion has sometimes been the food of little birds, and rust eats away steel. There is nothing so strong as[d] not to be in danger from the weak. What have we to do with you? We have never set foot upon your territory. Though living in the forest wilderness, can we fail to know who you are, and whence you come? We can neither submit to be subjects of any, nor do we want to be masters. The blessings we enjoy—to shew you[e] what the Scythians are—are the team of oxen, the plough, the arrow, and the cup. These we employ with our friends and against our enemies. If you be a god, you should bestow blessings on mankind, instead of taking away such as they have; if, on the contrary[f], you be a man, remember that you are always what you are!"

Ex. XXIX.

On his way back to Babylon, the Chaldean seers met him, and warned him[g] not to enter that city, as a journey at that time foreboded danger to his life[h]. But, rejecting their advice, he proceeded as he had intended; for he was informed that ambassadors from distant[i] parts of the world had assembled in Babylon, and were awaiting his arrival. To such a degree had the terror of his name pervaded the whole world, that all the nations were offering their homage as to their future[k] king. So that, in order to hold, as it were, a conference with the world at large, he was in haste to reach Babylon. On arriving there, he courteously received and sent home the ambassadors. About the same time, an entertainment was got up at the house of Thessalus, the physician, to which the king and his court[l] were invited. There, before he had even emptied[m] the cup of Hercules, he suddenly

[d] Relative. [e] ne with ignorare. [f] sin autem.

[g] Verbs signifying "to warn," or "to remind," are followed by an infinitive when they relate to a past event; when the warning, &c., has a future tendency, they take after them *ne* or *ut* with a subjunctive.

[h] obliqua oratio. [i] diversus. [k] destinari. [l] sodales.

[m] nondum with abl. abs.

uttered a groan, as if he had been pierced with a javelin; and when removed from the table, was tortured by such agony that he called for a sword to end it[n]. His friends asserted that intemperance had brought on his illness; but it was really treachery[o], the obloquy of which was suppressed by the influence of his successors. Antipater, in fact[p], had given a preparation of poison to his son Cassander, who, with his brothers, Philip and Iollas, used to wait upon the king, instructing him to confide only[q] in his brothers and Thessalus. Philip and Iollas, accordingly, who used to taste of the king's cup before him[r], kept the poison in cold water, and threw it into the king's drink after they had already tasted it.

Ex. XXX.

The starting tears of the spectators suggested the idea[s] of an army coming to see, not the king, but his dead body. The sorrow of those, however, who stood around his bed, was intense; but when[t] the king fixed his eyes on them, "Will you find," he said, "after I am gone, a king worthy of men like these?" It exceeds belief, to tell and to hear that he remained[u] in the same attitude in which he had fixed himself[x], while receiving the visit[y] of all that army to the last man; but when the multitude were gone, as if freed from every obligation of life, he flung down his exhausted limbs. Inviting his friends to draw nearer, as his voice was now beginning to fail, he drew off his ring and gave it to Perdiccas, accompanied with a command[z] to have his body taken to Ammon. When they inquired to whom he was leaving his sovereignty, he replied, "to whoever was most worthy; but that he foresaw already, that in that rivalry there were great funeral games preparing for him." Then, when Perdiccas inquired when he would have divine honours offered to him,

[n] in remedium. [o] insidiæ. [p] enim. [q] ne aliis quam.
[r] prægustare. [s] speciem præbere. [t] Relative. [u] durare.
[x] componere. [y] persalutari. [z] adjicere mandatum.

"I will have them," he answered, "when you are yourselves all happy[a]." These were his last words.

Obs. XVII.

In Latin, as well as in Greek, it may be observed that several of the conjunctions vary in signification with the moods to which they are attached;—sometimes to such an extent that the two meanings of the same word appear irreconcilable, until it is recollected that they are both secondary applications or uses of the same primary sense: for instance, *ut* with the indicative signifies "as," or "as soon as;" and with the subjunctive, "in order that," or "so as;" *quin* with the indicative is "why not?" with the subjunctive, "but that," &c. And it happens occasionally that the same conjunction, when followed by two sentences containing different moods, bears a different translation in each.

Ex. XXXI.

Though it was a drunken woman who had offered an opinion upon a matter of such importance, one or two, who were themselves under the influence of wine, seconded the suggestion[b]. The king, too, who was rather impetuous than forbearing[c], exclaimed, "Why not, then, avenge Greece, and set fire to the city?" They were all excited by drinking, and started up in their intoxication to burn the city which in arms they had spared. The king was the first to set fire to the palace; the guests, attendants, and women followed. The palace had been built principally of cedar[d], which quickly caught fire[e], and spread the conflagration all round. When the troops, who were encamped not far from the city, saw this, supposing it an accident, they hastened to the spot to

[a] oratio obliqua. [b] assentire.

[c] The excess of one quality over another may be elegantly expressed by using *both* adjectives in the comparative degree, separated by *quam*.

[d] multa cedrus. [e] ignem concipere.

give assistance; but when, on reaching the entrance of the palace, they saw the king with his own hands[f] still casting on the brands, leaving there[g] the water which they had brought, they began to heap dry fuel upon the fire. Such was the end of the palace of the whole East, from which so many nations used once to receive their laws; the birth-place of so many kings; and at one time the only terror of Greece; after having equipped[h] a fleet of a thousand ships, and those armies by which Europe was deluged, floored the sea with piers, and penetrated mountains with tunnels[i] through which the sea flowed.

Ex. XXXII.

Having in consequence of this, forfeited[k] his priesthood, his wife's fortune, and family inheritances, he was regarded as a partizan of the other faction, so that he was obliged to conceal himself[l], and, although suffering from an attack of quartan fever, to change his hiding-place every night, and even to ransom himself from detectives[m]; until, by the mediation of the Vestals, and of Mamercus Mamilius and Aurelius Cotta, who were relatives and personal friends, he obtained a pardon. It is an authentic fact that Sylla, after having for some time withstood the entreaties of his most intimate and accomplished friends, as they still persisted[n], yielded at last, and (either prophetically or sagaciously[o]) exclaimed, that "they might carry their point and keep him for themselves; however, that he must inform them, that the man whose safety they desired so earnestly would one day be the ruin of those aristocratic interests which they and himself had been defending; for there were several Marii in one Cæsar[p]." He served his first campaign in Asia, on the staff[q] of M. Thermus, the Prætor. He served also under

[f] ipse. [g] omittere. [h] moliri. [i] specus.
[k] multari. [l] e medio discedere. [m] inquisitor.
[n] *quum* with plup. subj. in the first clause, and imp subj. in the second.
[o] divinitus—conjectura. [p] oratio obliqua. [q] contubernium.

Servilius Isauricus, in Cilicia, but only for a short time; for, on the announcement of Sylla's death, and in the hope of a renewal of[r] political dissensions which M. Lepidus was fermenting, he returned immediately to Rome. He declined, however, a coalition with Lepidus, notwithstanding the tempting offers by which he was invited, distrusting his abilities and the opportunity, which he found less favourable than he had expected[s]. On the arrangement of political differences, he brought a charge of extortion against Dolabella, and after his acquittal resolved to retire to Rhodes, for the double purpose of[t] escaping from odium, and of[t] devoting his time in peace and quietness to Apollonius Molo, the most eminent elocution-master of the day. On his passage thither, as it was now winter, he was seized by pirates near the island Pharmacusa, and remained with them, in a state of the most impatient vexation[u], about forty days. Having eventually paid them fifty talents, and being set on shore, he suffered not an hour to elapse before[x] he launched a fleet, pursued and took them, and inflicted the punishment with which he had often threatened them in jest.

Obs. XVIII.

When enumerating several objects or several successive acts, it is usual in Latin either to place the copula between every two, or to omit it altogether. It is scarcely ever found, as in English, before the last only. It may be also observed that the total omission of it suggests the idea of haste or excitement.

Ex. XXXIII.

A certain man overtook another on the road, on his way to a market, and carrying with him a sum of money; and naturally[y] entered into conversation[z] with him. The conse-

[r] novus. [s] opinio.
[t] Double construction,—*ad* in the first clause, *ut* in the second.
[u] summa indignatio. [x] quin. [y] ut fere fit. [z] sermonem conferre.

quence was that they felt disposed to travel on together in a friendly way. Accordingly, after stopping at the same inn, they agreed[a] to dine together and to sleep in the same apartment. The innkeeper, however, having taken notice that one of them had money, came in the night, as soon as he perceived that they were fast asleep[b] after their fatigue, and as it lay beside him, drew the sword of the man who had none, killed the other, took away the money, returned the blood-stained sword into its sheath, and went back to his own bed. The other, whose sword had been used in committing the murder, arose long before daylight, and repeatedly[c] called his fellow-traveller; but supposing him to be sleeping too soundly to make any answer, took up his sword and whatever else he had brought with him, and went his way alone. Soon after, the innkeeper raised an alarm[d] that the man was murdered, and, accompanied by some of his guests[e], went in pursuit of the man who had just gone away. Overtaking him on his road, they drew his sword, and found it covered with blood. He was then brought back to the town and information taken against him[f].

Ex. XXXIV.

It happened fortunately, that before the ignominious[g] bargain was consummated, (for the gold, in consequence of a dispute, had not yet been all weighed[h],) the dictator interposed, and ordered the gold to be taken away[i] and the Gauls to be removed. When they resisted, saying that a bargain had been made, he denied the validity of that bargain, as[k] it had been concluded by an inferior magistrate subsequently to his election as dictator, and warned the Gauls to prepare themselves for battle. To his own men his orders were to pile[l] their baggage, to get their arms ready, and to recover

[a] volo. [b] arctius dormire. [c] semel et sæpius.
[d] conclamare. [e] diversor. [f] reus fieri.
[g] infandus. [h] appendere. [i] e medio. [k] The relative.
[l] in acervum conjicere.

their country with steel, not with gold; while they had before their eyes[m] the temples of the gods, their wives, their children, their native soil desolated[n] by the horrors of war, and all those objects which they were justified in defending, recovering, and avenging. He then drew up his ranks, as the features of the ground permitted, on the site of the dilapidated[o] city, which was even naturally uneven, and took every precaution that military skill could choose or provide for his troops. By this time fortune had changed, and divine help and human prudence were supporting the Roman interest; so that the Gauls were routed with no more resistance[p] than had attended their victory at the Allia.

Obs. XIX.

The middle verb in Latin takes the same forms as the passive, and is to be distinguished only by the sense of the passages where it occurs.

Ex. XXXV.

The Athenians would never have[q] sent a fleet to Sicily, instead of[r] defending their own territory, had they known that the Spartans would assist the Syracusans, and that they would themselves be defeated. We know that success attends not those who surround themselves with the strongest and most imposing walls, but those who govern their city most wisely; for the latter, though denying themselves external advantages, still, as they retain their moderation, are

[m] in conspectu. [n] deformis. [o] semirutus. [p] momentum.

[q] The phrase "would have," followed by an apodosis, is translated by the plup. subjunctive, if the apodosis is affirmative; but before a negative apodosis, beginning with *ni*, the imperfect indicative is generally used, because in this case the sentence is elliptic; as, for instance, "he was going, (and would have gone,) had not his friends prevented him,"= *proficiscebatur* (*et profectus esset*) *ni*, *&c.*

[r] "Instead of," with a participle, is generally rendered by some such phrase as *cum oporteret*, *cum deberent*, &c., except when the preceding verb is an infinitive, when it is expressed by *non* with another infin.

always free and happy. Aristides, while in exile, proved that not he, but those who had banished him, were the enemies of the state; for when he ascertained that the Persian fleet was so large that the Greeks could not escape, he went over to Salamis, and reported the fact, in order that they might fight to more advantage[s]. This, however, he would never have done, had he thought more of[t] the enmity of Themistocles than of the safety of his country. The Athenians would not permit the increase of the Spartan interest, nor the Spartans that of the Athenians; but, probably[u], had they known that Philip of Macedon was plotting against their liberties, they would not have suffered his power to increase, but would have combined their forces and taken the field against their common enemy.

Ex. XXXVI.

My conviction[x] and my opinion is this,—that, as there are so many arts, so many sciences, so many inventions, such rapidity of thought, such recollection of the past, and such anticipation of the future; the principle[y] which involves[z] all these cannot be mortal: and that, as the mind is in perpetual motion[a], and admits no external cause[b] of that motion, because it moves itself; it can never cease its motion, because it can never part from itself. Since, also, the constitution of the mind is uniform[c] and contains no foreign or heterogeneous[d] element; it can never divide itself[a]; and, as it cannot do this, it can never die; and the circumstance that children, even while learning difficult branches of knowledge[e], seize upon their numberless details so quickly that they seem not so much to hear them for the first time as to recall and recollect them, is a satisfactory proof[f] that man

[s] melius. [t] pluris facere. [u] puto.
[x] sibi persuadere, *or* persuasum habere. [y] natura. [z] continere.
[a] Middle voice. [b] principium. [c] simplex. [d] absimilis.
[e] ars. [f] magno esse argumento, &c.

possesses much knowledge before his birth. Such is the doctrine of our friend[g] Plato.

Ex. XXXVII.

There was at that time a military tribune of equestrian rank, Cornelius Cossus, distinguished for his personal beauty, and equally so for his strength and courage; proud of his family name[h] also, which, although transmitted to him with the highest distinctions[i], he left to his posterity still more glorious and ennobled. This man, seeing the Roman cavalry wavering before the charg[k] of Tolumnius wherever he directed his course, and identifying him by his royal costume as he rushed[l] through the battle, exclaimed, "Is this the violator of man's honour[m], the breaker of the law of nations? Now shall I make this victim an offering—if Heaven only will that there be aught inviolable[n] upon earth—to the manes of our ambassadors." Then putting spurs to his horse, he charged[o], with his lance in rest[p], upon his peculiar enemy; and when with a blow he had unseated him, leaning on his lance he swung himself to the ground[q]. With his shield he struck the king as he rose, and wounding him repeatedly beat him[r] to the earth. He then stripped the lifeless body, and carrying on a lance the severed head, discomfited the enemy by the shock[s] of the king's death. By far the most remarkable sight in the triumph was Cossus bearing the *spolia opima* of the slain king: the soldiers sang extempore verses[t] in his praise, and compared him to Romulus. He hung up the spoils in the temple of Jupiter Feretrius, near those of Romulus, which are now called the first, but were till then the only ones.

[g] noster. [h] genus. [i] amplissimis. [k] trepidare ad impetum.
[l] volitare. [m] fœdus humanum. [n] sanctus.
[o] Middle voice. [p] infestus. [q] excipere se in pedes.
[r] affigere. [s] terror. [t] carmen inconditum.

Obs. XX.

In antithetic sentences the two members should be as evenly balanced as possible, containing the same number of words, the same parts of speech, and in the same order.

Ex. XXXVIII.

Darius, with a few attendants, had already made his way in his flight to the river Lycus; and, after crossing that, was undecided whether he should cut away the bridge; as it was announced that the enemy would soon come up. He saw, however, that if the bridge was razed, many thousands of his own people who had not yet reached the river, would be at the mercy of the enemy. As he passed on, leaving the bridge standing, it is recorded that he said "he would rather open a passage for the pursuers than intercept it from the fugitives." Then, continuing is flight a long way, he arrived about midnight at Arbela. Who can imagine or describe all the cruel mockeries of fortune, the manifold losses of leaders and armies, the dispersion of the vanquished, the alternate destruction of multitudes and individuals? Fortune crowded into that one day the events of a century.

Ex. XXXIX.

Those who have had leisure and taste[u] to examine the lives and times of learned men, record the following anecdote of the tragic poets, M. Pacuvius and L. Accius. They say that when Pacuvius[x], now advanced in years and debilitated[y] by ill health, retired from Rome to Tarentum, Accius, who was considerably younger, arriving in that town on his way to Asia, stopped at the house of Pacuvius, and being kindly entertained and kept there by him for several days, read at his request[z] his tragedy of Atreus. Thereupon Pacuvius observed that the composition, though[a] harmonious and sublime,

[u] studium. [x] quum Pacuvius, inquiunt, &c. [y] affectus.
[z] desideranti. [a] Mark the opposition by *quidem* and *tamen*.

appeared to him rather harsh and crude. "It is just as you say," replied Accius, "and I do not at all regret it[b]; for I expect that my future compositions[c] will be better. They say that what is the case with fruits is true also of intellects: those that are hard and sour when growing, afterwards become mellow and sweet; while those that come forth at once tame and mild, and are active[d] at first, do not afterwards grow ripe, but rotten. It seems best therefore to overlook in the intellect that which age and time will ripen[e]."

Ex. XL.

Themistocles the Athenian is celebrated among the Greeks for a miraculous power of wisdom and intellect. It is related that a very learned and accomplished man once came to him, and undertook to communicate[f] to him the art of memory, which was at that time a new invention[g]. When he inquired what the use of that art was[h], the professor[i] replied, "to enable one to remember everything." Themistocles answered, that he would oblige him more by teaching him to forget at pleasure than to remember; "For," said he, "I remember even against my will[k]; but cannot forget when I would[k]."

Ex. XLI.

Demetrius, a distinguished general in his time, was blockading and assaulting Rhodes, an island of the most renowned antiquity[l], and its most picturesque and beautiful city. His skill and practice in conducting sieges, and his familiarity[m] with the engines invented for the capture of cities, had earned for him the surname of Poliorcetes. During that siege he was making preparations for attacking, plundering, and burn-

[b] pœnitet. [c] quæ deinceps scribam. [d] vividus.
[e] mitificare. [f] tradere. [g] tum primum proferri.
[h] efficere posse. [i] doctor. [k] nolo *and* volo.
[l] celebritas antiquissima. [m] sollertia.

ing a house erected by the government[n], which was but slightly guarded, and stood outside the city walls. This house contained the celebrated painting[o] of Ialyssus, executed by the hand of the great artist Protogenes; and the beauty and value[p] of this work he was urged by his resentment to grudge to the Rhodians. They then sent an embassy to Demetrius, with the following address:—"What the mischief[q]," said they, "can be your motive for wishing to destroy that picture by burning the house? For if you succeed[r] against us and take the city, you get possession[r] of the picture, safe and uninjured by your conquest; but if you are unable to tire us out by a siege, we beg of you to reflect whether it be not a disgrace to you to wage war upon Protogenes in his grave, because you cannot conquer the Rhodians." On hearing this from the ambassadors, he raised the siege[s] and spared both the picture and the city.

Ex. XLII.

When we were boys yet at school, we used to hear a sentiment[t] expressed by the philosopher Musonius, which, on account of the conciseness, and truth, and clearness of the words, we took pleasure in remembering[u]. Since then we have found the same sentiment in that speech of Cato's which he addressed to the knights at Numantia; and although it is conveyed in language less regular[x] and concise than the Greek, still, as it has precedence in time and is the more ancient, it deserves to be considered[y] the more venerable. The words in the speech are these:—"Reflect within your minds,—if you do anything[z] well with trouble, that trouble will soon pass away, but the good deed

[n] publicè. [o] imago. [p] præstantia. [q] quæ, malum, ratio, &c.

[r] Observe that the first of these verbs, both being in the future tense, marks a point of time anterior to that indicated by the second.

[s] desinere; abl. abs. [t] sententia. [u] libenter meminisse.

[x] laxus. [y] videri debere.

[z] Mark the antithesis and observe the sequence of the future tenses.

will remain with you while you live; if, on the other hand, you do evil with pleasure, the pleasure will soon pass away, but the evil deed will abide with you for ever."

Obs. XXI.

In familiar narratives of past events, such as biographies, memoirs, and anecdotes, the tense most generally employed is the present-perfect; where the style is intended to be animated and picturesque, the present is frequently introduced; in passages of peculiar excitement, historians use the historic infinitive, which is an archaism; but in all cases, quotations, whether from books or conversations, are introduced by verbs in the present, such as *narrat*, *scribit*, *inquit*, &c., with the single exception of *respondit*.

Ex. XLIII.

Theopompus mentions that the mother of Euripides earned a livelihood[a] by selling vegetables; and that it was foretold by the astrologers[b] to his father, that when he grew up he would be a victor in the games. His father, understanding that he was fated to be an athlete, cultivated the physical strength[c] of his son, and brought him as a competitor[d] to Olympia. At first he was excluded in consequence of the uncertainty of his age, but afterwards competed at the Eleusinian and Thesean games, and obtained crowns. Transferring his attention, soon after, to the cultivation of his intellect, he became a hearer of Anaxagoras, Prodicus, and Socrates; and at the age of eighteen made his first attempt at the composition[e] of a tragedy. Philochorus says that there was in Salamis[f] a wild and gloomy cavern, where he was in the habit of composing. It is said that he hated the whole female sex to

[a] victum quærere. [b] Chaldæi, *or* mathematici.
[c] corpus roborare et exercitare. [d] certaturus. [e] scribere adoriri.
[f] In mentioning the names of islands, the Latin classics always added the word *insula* to the proper name.

an unusual degree, either through a constitutional antipathy[g], or because he had two wives at the same time. While he was with king Archelaus, in Macedonia, and living with him on the most familiar terms[h], he was torn asunder one night, on his way home from an entertainment, by dogs which were set upon[i] him by some rivals. The Macedonians held his grave in such respect[k], that they claimed it as an honour that so distinguished a poet was buried in their country: so that when ambassadors from Athens came to request that they would permit his bones to be removed to his native land, the Macedonians most unanimously and properly[l] refused.

Ex. XLIV.

It is found on record[m], in some ancient documents, that at one time the strength, and energy, and influence of the Roman and of the Carthaginian people were equal. And the estimate is just; for with all other nations the contest involved the existence of[n] the several states, but that with the Carthaginians, the sovereignty of the whole earth. A proof[o] may be deduced from the following anecdote. When Q. Fabius, the Roman general, addressed a letter to the Carthaginians, he stated, "that the Roman people sent them a spear and a caduceus, the emblems of war and peace; that they might choose which they pleased; and whichever they chose, they might consider to be the only one sent." The Carthaginians replied, "that they chose neither, but that the messengers[p] might leave whichever they preferred, and that they would regard the one left as their choice[q]."

Ex. XLV.

While Alexander was still[r] in Macedonia, a form more dignified than human is said to have appeared to him, and

[g] natura abhorrere. [h] familiariter uti. [i] immitti.
[k] dignari honore. [l] optimo jure. [m] memoria extat.
[n] certatum esse de, &c. [o] specimen. [p] qui attulissent.
[q] pro lecto. [r] degere.

advised him to come as soon as possible into Asia, to overthrow the Persian empire; and this vision was recalled to his mind[s] while engaged in Phœnicia, by meeting the high-priest of the Jews, on whom he recognised the same dress[t] which he had seen in the dream. At that time, the Jews were endeavouring to decline[u] an alliance with the Macedonians, on the plea of[x] a treaty with Darius; and in order to punish their obstinacy[y], he marched an invading army into Judæa. The people of Jerusalem, however, in order to pacify the king, came out to meet him, in the attitude of suppliants[z], with their wives and children. The first who came were priests, robed in the finest silk[a]; and these were followed by the people, also clothed in white. The whole company was led by Iaddus the high-priest, in his official dress. Amazed at the magnificence of the procession, the king alighted from his horse and bowed himself before[b] the name of God, which was carved on a plate of gold, and set on the turban[c] of the high-priest. The Jews gathered round the king with prayers and praises. The Syrian princes, who had joined Alexander for the purpose of gratifying their hatred[d] by the punishment of their enemies, stood aghast, not knowing whether what they saw was a reality, or an optical illusion[e] mocking their senses; nor were the Macedonians less perplexed by the strangeness of the sight, until Parmenio came forward and ventured to inquire, "why he paid to a foreign religion[f] that homage which it would be scarcely worthy of so mighty a king to receive from so degraded a nation?" He then related his dream. Afterwards, entering the city, he worshipped God in the temple, and inspected their sacred books, containing predictions long previously written, among which it was plainly indicated[g] that Tyre

[s] in memoriam revocari. [t] ornatus.
[u] An endeavour is frequently expressed by the imperf. ind.
[x] causari. [y] contumacia. [z] supplex. [a] tenuissima byssus.
[b] adorare. [c] cidaris. [d] infesti animi libido.
[e] oculorum ludibrium. [f] externæ cæremoniæ. [g] clare significari.

should fall before the Macedonians, and that the Persians should be conquered by a Greek.

Ex. XLVI.

There was a celebrated actor in Greece who surpassed all others in the distinctness[h] and grace[i] of his gestures and recitation. His name, it is said, was Polus; and he used to perform in the tragedies of the best poets with elegance[k] and truth. This man lost a son whom he tenderly loved, and when he thought[l] he had sufficiently recovered from[m] his grief, he returned to the exercise of his profession[n]. At that time it was usual in Athens for the actor who personated[o] the Electra of Sophocles to take in his hand an urn, containing, as it were[p], the bones of Orestes; for the plot[q] of the play was so arranged that Electra should bring the remains of her brother, and lament his supposed death[r]. Accordingly, Polus, dressed in the mourning weeds of Electra, brought the urn with the bones of his son from the tomb; and apparently clasping the bones of Orestes, uttered aloud[s], not an imaginary or imitated lament, but real and living sorrow.

Ex. XLVII.

Aristotle mentions that a lady[t] of Naxos died from the excitement of sudden joy. Philippides also, one of the distinguished writers of comedies, though at an advanced age, died suddenly of the[u] joy of having won an unexpected prize. There is also a remarkable anecdote of Diagoras of Rhodes. He had three sons,—a pugilist, a wrestler, and a pancratiast,—and saw them all crowned as victors the same day, at Olympia; and when his three sons embraced him, and laid their crowns upon his head, and the people in congratulation cast flowers upon him,

[h] claritudo. [i] venustas. [k] scite. [l] videri; mid. vb.
[m] elugere. [n] quæstus artis. [o] acturus. [p] quasi.
[q] argumentum. [r] qui extinctus existimatur. [s] opplere omnia.
[t] nobilis fœmina. [u] quum se.

he suddenly expired there in the circus, in presence of the people and in the arms of his sons. In our own history also we find it recorded[x], that when the Roman army was cut down[y] at Cannæ, an aged mother was plunged in the deepest affliction[z] on receiving intelligence of her son's death. The report, however, was untrue; and the young man came back from the battle to the city. The old woman, at the sudden appearance of her son, was overwhelmed by the fulness, and excitement, and what may be called the rush[a] of her unexpected joy, and expired.

Ex. XLVIII.

Julius Higinus tells that ambassadors were sent by the Samnites to C. Fabricius, the Roman general; and after recounting the many and important acts of kindness[b] which he had done the Samnites since the proclamation of peace[c], offered him a present of a large sum of money, begging that he would take and use it. The Samnites, they said, acted thus, because they saw many deficiencies in the embellishment of his house[d] and his style of living, and that he was not supplied in a manner suited to his rank[e]. Thereupon Fabricius laid his hands upon his ears and eyes, then upon his nose and mouth, and told the ambassadors, that, so long as he was master of all those members, he would never want anything; and that he would not, therefore, take that money which was useless to him, from those to whom he knew that it was useful.

Ex. XLIX.

Tyre was taken after a siege of seven months[f]; a city famous in the recollection of posterity, as well for the antiquity of its origin as the many vicissitudes[g] of its fortunes.

[x] scriptum legere. cædere. [z] mærore acerrimo affici.
[a] quasi ruina. [b] res benevolè facere. [c] reddita pax.
[d] splendor domus. [e] pro dignitate parari.
[f] septimo mense quam, &c. [g] crebra varietas.

Built by Agenor, it was long the mistress of[h] the sea, not in its own neighbourhood only, but wherever its fleets appeared; and if tradition may be believed, this people were the first who acquired or disseminated[i] learning. Be that as it may[k], their colonies were scattered over almost the whole world,—Carthage in Africa, Thebes in Bœotia, Gades on the ocean. Probably[l] in their voyages across the open sea, and their frequent visits to lands unknown to others, they selected settlements for their young and overflowing population; or, as their people at home were troubled by constant earthquakes, they were compelled to acquire by conquest new and distant habitations. Still, after passing through many reverses[m], and reviving again after its destruction, it now enjoys repose under the shelter of Roman civilization.

Obs. XXII.

A purpose or design is expressed in Latin in either of three ways: by *ad* with a gerund or gerundive; by *ut* or *quo* with the subjunctive; or by the relative with an imperfect subjunctive. Of these constructions, the first implies motion, in some way or degree, toward the object in view; the second implies that a certain effect will naturally follow from a certain cause, as the *ut* or *quo* follows a correlative expressed or understood, (*eo*, *adeo*, *ita*, &c.). The third is the most direct expression of an intention, and is synonymous with the future participle; as, *mittit qui nuntiarent=mittit nuntiaturos*. The relative with an imperfect subjunctive must be carefully distinguished from the same pronoun with a perfect or pluperfect subjunctive which signify a cause; as, *laudatis qui nuntiaverint*, or *nuntiâssent*, "Commending them for bringing, or, having brought, the intelligence." In English, a purpose is frequently expressed elliptically by the particles "to" and "that."

[h] ditionis suæ facere. [i] discere, docere. [k] certè.
[l] credo. [m] casibus defungi.

Ex. L.

When Silus was injuring Piso by stating in evidence[n] what he said he had heard against him,—"It is possible, Silus," said he, "that the person whom you name as your authority[o] might have said so under excitement[p]." Silus assented. "It is also possible that you may not have understood him correctly." To this he readily agreed[q], in order to ingratiate himself with Crassus. "It is also possible," he continued, "that you may have never heard what you say you were told." This came so suddenly, that the witness was confounded[r] by the laughter of the court.

Ex. LI.

Socrates never ceased to advise the Athenians to act justly, so as to realize happiness for themselves and others. When he was, on one occasion, president of the senate[s], and perceived that the Athenians intended[t] to condemn to death the ten generals, for not having[u] buried those who fell in the sea-fight at Arginusæ; regarding such an act as contrary to the laws, he refused singly to do anything in violation of the laws, and declared that he would not call upon the people to vote[x]. He acted properly, too, in[y] resolving to obey his reason rather than men: for such as make unjust and illegal enactments, find when it is too late that they have inflicted most of the wrong upon themselves[z]. Socrates, however, had learned to set at nought[a] the threats of the multitude. Also, when he was required by the thirty tyrants to assist four others[b] in bringing an innocent man to be put to death, he proved that he was a conscientious man, and had no fear of death; while the other four preferred life to justice.

[n] testis dicere. [o] sc. from whom you say that you heard it.
[p] iratus. [q] toto capite annuere. [r] risu obrui.
[s] princeps senatus. [t] velle. [u] The relative.
[x] in suffragia mittere. [y] quod—vellet. [z] malum sibi inferre.
[a] nihili facere, pro n. habere, &c. [b] quintus ipse.

Ex. LII.

Under these circumstances, my dear Scipio, I find[c] old age easy to bear, and not only no affliction, but even a pleasure. And even if[d] I am mistaken in believing in the immortality of the human soul, I take pleasure[e] in the delusion, and would not be driven out of it while I live; but if, as some contemptible[f] philosophers believe, I am to be conscious of nothing after death, I need not fear being laughed at for my mistake by the dead philosophers. Even though we be not destined[g] for immortality, it were still desirable for man to be annihilated[h] at this proper time; for nature prescribes a limit[i] to life as to all things else. Old age is the *denouement*[k] of life as of a play; and we should escape from its declining interest[l] at the moment when the fulness of our enjoyment[m] is past. This is what I had to[n] say of old age; and I pray[o] that you may live to see it[p], in order to be able to test what I have been saying, by actual experience.

Ex. LIII.

Postponing his deliberations to the following day, and awaking about midnight, when he found that the guard of soldiers[q] were gone, he sent round to his friends. As no reply came[r] from any of them, he went with a few attendants to their chambers; but as all their doors were shut, and nobody answered him, he returned to his chamber, which his guards had already quitted, taking with them the box of poison. He went then immediately to look for Spicillus the gladiator, or somebody else, in order to die by his[p] hand; and finding no one, "Have I then," he cried, "neither friend nor enemy?" and ran out to throw himself into the Tiber: repressing that

[c] mihi—est. [d] quod si. [e] libenter, &c. [f] minutus.
[g] futurus. [h] extingui. [i] modum habere. [k] peractio.
[l] defectio. [m] satietas. [n] The relative. [o] utinam.
[p] The relative. [q] statio militum. [r] Passive impers.

impulse[s], however, he expressed a wish[t] for some place of concealment, in order to collect his thoughts; and when his freedman Phaon offered him his villa, about three miles off[u], barefooted as he was, he put on a faded[x] cloak, and covering his head, mounted a horse, accompanied by four men only, one of whom was Sporus. Soon after, he was alarmed by an earthquake and the lightning flashing in his face[y], and heard the soldiers in the adjoining camp predicting[z] his own fall and the success of Galba. He also heard a traveller, who came by[a], saying, "These men are in pursuit of Nero;" and another enquiring,—"Is there any news of Nero in town?"

Ex. LIV.

When they reached their destination[b], and let the horses loose[c] among the bushes, he gained the front wall of the villa, walking with difficulty, and only[d] by spreading a garment under his feet, along a pathway through a plantation of reeds. There, when Phaon recommended him to hide himself for a while in a sand-pit[e], he refused to go under ground while alive; and waiting a short time, until a private entrance to the villa could be made ready, took water in his hand to drink, from an adjacent pool. Amid the cravings of hunger and thirst, he refused some coarse bread which was offered to him; but drank a little tepid water. Then, as every one was urging him to withdraw as soon as possible from the indignities with which he was threatened[f], he ordered a trench to be dug before him, measuring the length by that of his body[g]; and some water and wood to be brought for the approaching ceremonies of death[h]; weeping at every word, and exclaiming now and then, "What an artist is dying[i]!" During this interval, he hastily seized a note[k] brought by a messenger

[s] revocare impetum. [t] desiderare. [u] Say, "at the fourth milestone."
[x] obsoletus color. [y] fulgur adversum. [z] ominari. [a] obvius.
[b] diverticulum. [c] dimittere. [d] nec nisi, &c.
[e] specus egestæ harenæ. [f] impendentes contumeliæ.
[g] dimetiri ad corporis modulum. [h] curare funus. [i] 1st person.
[k] codicilli.

of Phaon, and saw that he was pronounced an enemy by the senate, and was pursued in order to be punished, "after the manner of their ancestors." He enquired what sort of punishment that was; and ascertaining that the person was stripped, his neck fixed in a yoke[l], and his body scourged to death, he became frightened, and seized two daggers which he had brought with him; and feeling the edges of both[m], put them up again, saying that the fatal hour was not yet come. One moment[n] he urged Sporus to begin crying and lamenting, and the next[n] entreated that somebody would help him to die by setting an example. The cavalry, who had been ordered to bring him alive, were now approaching; and when he perceived this[o], repeating a line from Homer, he plunged a dagger into his throat with the assistance of his secretary[p] Epaphroditus.

Obs. XXIII.

The phrase "lest" is expressed in Latin by *ne* with a subjunctive present, after *cavere*, *timere*, and synonymous words. In some instances the *ne* is omitted. When *ne* is not preceded by *cavere*, &c., the phrase is negatively imperative (like μη with the aorist subjunctive); but in this case it is merely elliptic, the preceding verb being understood: *ne facias*, for instance, is equivalent to *cave ne facias*, or *cave facias*. *Ut* after *cavere*, &c., is equivalent to *ne non*; and *neu* to *ne ve*.

Ex. LV.

The action with the dismounted[q] cavalry was such as might be expected in the certainty of the success[r] of the enemy, when the vanquished resolved rather to die on the spot[s] than retreat; and the victors, exasperated by the delay to their victory, cut down those whom they could not repulse.

[l] inserere furcæ. [m] tentare aciem. [n] modo.
[o] The relative. [p] a libellis. [q] prœlium pedestre.
[r] quale haud dubiâ victoriâ, &c. [s] in vestigio.

At length, however, they drove before them the few survivors, exhausted by their exertions and wounds. Henceforward the dispersion was general, and such as were able resumed[t] their horses in order to escape. When Cn. Lentulus, a military tribune, as he rode past[u], saw the consul sitting on a stone, and streaming with blood,—"Lucius Æmilius," he cried, "the only man[x] whom the gods must regard as guiltless of this day's reverse, take this horse; and while you retain any strength, I am able to take you with me and defend you: do not cast upon this battle the gloom[y] of a consul's death. Even without this, there are tears and sorrow enough." "For your part[z], Cn. Cornelius," replied the consul, "may you have joy in your valour! but take care that you do not, by your unavailing pity[a], waste your brief opportunity of escaping the hands of the enemy. Go, tell the senate officially to fortify and garrison Rome before the enemy arrives; and tell Q. Fabius confidentially, that Lucius Æmilius lived and died without forgetting his advice. Leave me to die here among the mangled remains[b] of my soldiers; lest I should either be impeached a second time for my consulship, or become the accuser of my colleague, in order to shelter my own innocence behind the guilt of another."

Ex. LVI.

Even though Hannibal were disposed to shew us an indulgence inconsistent with his nature[c], still we should consider life worthless, when you deem us unworthy of being ransomed[d]. Prisoners were once sent back to Rome by Pyrrhus without a ransom, but they came back with the ambassadors, the noblest of the state, who had been sent to negotiate their release; and am I to return to my country, when my value as a citizen is not worth three hundred pieces of gold? Every man, Conscript Fathers, has his own feelings: I am aware

[t] repetere. [u] equo prætervehi. [x] quem unum, &c.
[y] funestum facere. [z] tu quidem. [a] frustra miserari.
[b] strages. [c] mitis contra naturam. [d] indignus qui, *or* ut.

that my life and my person are in danger; but I am more influenced by the risk of my reputation, lest I should depart under sentence of refusal[e]; for people will not believe that it was the expense[f] for which you cared[g].

Ex. LVII.

On the night preceding the day[h] of the assassination, he fancied in a dream[i] that he was flying over the clouds and clasping the hand of Jupiter[k]. His wife Calpurnia also dreamed[l] that the roof of the house fell in, and that her husband was stabbed in her arms; and the door of the chamber suddenly flew open of itself. For this reason, in addition to his illness, he was for some time undecided whether he should remain at home and postpone his intended business in the senate; but eventually, when Brutus advised him not to disappoint[m] the full assembly who were waiting for him, nor incur[n] the suspicion of being influenced by superstitious fears, he set out about eleven o'clock; and when a memorial[o] containing information[p] of the plot was handed to him, by some person who came up, he thrust it among[q] some other papers which he held in his left hand, and intended to read[r] afterwards. Meeting Spurinna, he rallied him on the error of his prediction, as the Ides of March were come without any harm; while the seer observed that, although come, they were not yet gone. When he took his seat, the conspirators, apparently through respect, took their places around him; and at that moment Tillius Cimber, on pretence of urging some request, approached, and, as he refused and put him off to another opportunity, laid hold on the shoulders of his toga. "This," he exclaimed, "is compulsion[s] indeed!" Then one of the Cassii wounded him on the neck; and as Cæsar pierced his

[e] damnatus ac repulsus. [f] Emphatic word. [g] parcere.
[h] cui dies illuxit. [i] per quietem sibi videri. [k] dextras jungere.
[l] imaginor. [m] destituere. [n] committere ut. [o] libellus.
[p] index. [q] commiscere. [r] Future participle. [s] vis.

arm with a stylus[t], and attempted to rush forward, he was prevented by a second wound. Seeing himself surrounded[u] by naked daggers, he covered his head with his toga, and let fall its folds[x] down to his feet. Thus he was pierced with thre-and-twenty wounds,—uttering a groan at the first blow only,—and died in silence.

Obs. XXIV.

The several sentences of a paragraph or narrative are more logically connected by conjunctions in Latin than in English. But in passages expressing emotion or excitement, this connection is sometimes altogether omitted: in speeches, for instance, where earnest and indignant expostulations are made, it is customary to state even an argument without the particles which usually indicate the sequence of the premises. The sentences in dialogues are generally more elliptic than in English.

Ex. LVIII.

During the first and second days[y], their fatigue appeared comparatively slight; for they had not yet approached the wide and barren desert. But when the plains opened to their view, covered with deep sand, they looked round anxiously for a sight of land, as though[z] they had embarked on the open sea. No tree, no trace of cultivation met the eye: the sun had burned up everything; all was dry and scorched; when suddenly—either[a] by favour of Heaven or accidentally—clouds overcast the sky and darkened the sun; which was a welcome relief[b] after the exhausting heat, even in the absence of water. But when a storm came on, and poured[c] down an abundant fall of rain, they proceeded to intercept it as they best could[d]; and some, unable to control

[t] graphium. [u] undique petere. [x] sinum deducere.

[y] An opposition between two sentences may be marked by *quidem* in the first, and *sed* or *verò* in the second. [z] haud secus quam, &c.

[a] sive—sive. [b] auxilium. [c] excutere. [d] pro se quisque.

their thirst, caught it in their open mouths. Four days passed away in the desolate wilderness, and when they came within a short distance of the seat of the oracle, a flock of crows met the army, flying a short distance in front of the vanguard[e]; sometimes resting on the ground, when the army advanced more deliberately, and again rising on their wings, as if to guide and point out the way. They arrived at last at the spot consecrated to the Deity. Incredible to tell, though standing in the barren waste, it was closely shaded by encircling foliage[f]: the sun scarcely penetrated the deep twilight; and numerous fountains of fresh water[g], flowing in all directions, fed the verdure of the groves. A genial temperature, as of spring, continues there through all seasons of the year[h]. There is, in the same place, another grove of Hammon, with a spring in the centre, called "The water of the Sun:" at sunrise its stream is warm; at noon, when the heat is most intense, it runs cold; toward evening it warms again; at midnight it rises to boiling heat, and as the hour approaches dawn, falls again to its usual temperature.

Ex. LIX.

They now arrived at a stage of their journey, clothed[i] in perennial snow, which was frozen hard[k] by the intense cold. The desolation[l] of the scene and the trackless wilderness appalled the weary troops, who believed that they looked upon the end of the world[m]. All that met their astonished view was a desert, unmarked by any traces of human industry; and they demanded a retreat[n], before the daylight and the sky should pass away from them. The king forebore[o] to reproach their fears, leaped from his horse, and proceeded on foot upon the frozen[p] snow. They were ashamed to refuse to follow, especially his courtiers; the officers next, and

[e] prima signa. [f] ambientibus ramis contegi. [g] dulcis aqua.
[h] omnes anni partes percurrere. [i] obsitus. [k] gelu adstringere.
[l] squalor. [m] humanarum rerum termini. [n] reverti jubere.
[o] supersedere. [p] concrescere.

finally, the soldiers. The king in front, breaking the ice with an axe, cleared his way before him; the others followed his example. At last, after nearly traversing the pathless forest, they found, here and there[q], traces of human habitation, and herds of cattle roaming at large[r]; while the natives, who dwelt in isolated huts, under the impression that they were defended[s] by the inaccessible nature of the place[t], as soon as they saw an invading army, put to death all who were unable to accompany their flight, and retired to the solitudes of the snowy mountains.

Ex. LX.

You have heard that Syracuse is the most beautiful city in the world; and so it is. Its position is secure, and picturesque from every point of view[u],—from land or sea. It may be said to consist of four large towns. The first is that quarter of the city called the Island, separated by a narrow channel, and united to the city by a bridge, surrounded by the two harbours, extending to[x] the mouths of both, and containing the palace of Hiero, now the residence of the Roman prætors. At the extremity of this island flows the fountain Arethusa, which abounds in fish, and is protected from the inundations of the sea by a pier of stonework[y]. The second is what is called the Acradina, containing the principal forum, some beautiful colonnades, the great council-chamber[z], and a fine temple of Jupiter, and consisting of one long wide street crossed by several others at right angles[a]. The third is that called Tychè, as it contains the ancient temple of Fortune. This quarter is the most fashionable and the most densely inhabited[b]. The fourth town—the most recently built—is called the Neapolis, on the heights of which stand the great theatre, and two beautiful temples of Ceres and Proserpina, with the celebrated statue of Apollo.

[q] rarus. [r] passim errare. [s] sepire. [t] calles invii.
[u] omnis aditus. [x] projici. [y] munitio ac moles lapidum.
[z] curia. [a] transversus. [b] coli et habitari frequentissimè.

Ex. LXI.

When Alexander had reduced the town to submission, he entered the temple of Jupiter; and saw the chariot which was ascertained[c] to have belonged to Gordius, the father of Midas,—not very different in style[d] from the common and generally used vehicles. The yoke was remarkable for being tied on with a number of complicated and untraceable knots[e]. Then, hearing the natives assert[f] that it had been declared[g] by an oracle, "that whoever could open that intricate[h] knot, should be master of Asia," he became anxious to fulfil the prophecy. The king was surrounded by a throng of Phrygians and Macedonians; the former agitated by suspense[i], the latter uneasy at the unreflecting confidence of the king. And indeed[k] the complication[l] of knots—tied in such a way that it was impossible to calculate or perceive[m] where they began or where they ended—caused him some apprehension when he attempted to open them, lest a failure[n] might be considered ominous. Without losing much time, however, in contending with the intricacy of the knots, "It makes no difference," said he, "how they are opened;" and cutting the thongs with his sword, evaded or fulfilled the response of the oracle.

Ex. LXII.

A. I consider death an evil. *M.* To the dead, or to those who are to die? *A.* To both. *M.* Being an evil, it must be an unhappy state. *A.* No doubt. *M.* So that, they to whom death has come already[o], and they to whom it is to come, are unhappy. *A.* I think so. *M.* There are none then, who are not unhappy. *A.* None whatever[p]. *M.* Well then, if you mean to be consistent[q], all who have been or ever shall be born,

[c] constat. [d] cultu abhorrere. [e] in se complicari et celare nexus.
[f] Abl. abs. [g] edere sortem. [h] inexplicabilis.
[i] expectatione suspendi. [k] quippe. [l] series.
[m] ratione—visu percipere. [n] irritum inceptum.
[o] venit ut morerentur. [p] prorsus. [q] sibi constare.

are not only unhappy, but eternally so; because, if you called those only unhappy who are yet to die, you would include merely all the living, as they all must die; still, there would be a release from suffering, in death: but, as the dead are also unhappy, we must be born to everlasting misery. *A.* That is precisely what I believe. *M.* Pray tell me is this what you fear: the triple-headed Cerberus below[r], the roaring of the Cocytus, the ferry[s] of the Acheron, Tantalus up to his chin in the water[t], and dying of thirst? Probably you are afraid of the stern judges, Minos and Rhadamanthus? *A.* Do you think me such a fool[u] as to believe in these things? *M.* And don't you believe them? *A.* Far from it.

Ex. LXIII.

The numerous reliques in that district so famous in song[x], time had corroded away. There were traced the sites of the cities Lyrnessus and Thebe, the cave of Typhon, and the Corycian wood, where saffron grows; and other scenes where nothing survived but a name. Alexander entered the passes[y] of the mountain, which are called the Pylæ. On surveying[z] the form of the ground, he was more than ever before[a] struck with his good fortune. He confessed that they might have been buried under the very stones, had there been any to shove them down[b], as he ascended; for the road was scarcely wide enough for four soldiers[c] abreast; and the ridge of the mountain overhung the road, which was not only narrow, but in general precipitous; while it was crossed by several streams falling from the hills. However, he commanded the light-armed Thracians to go in advance and search the defiles, lest the enemy should rise upon them from an ambuscade as they came up. The heights also were occupied by a body of archers who kept their bows strung[d], and were in-

[r] apud inferos. [s] transvectio. [t] mento aquam attingere.
[u] delirare. [x] monumenta vulgata carminibus. [y] fauces.
[z] contemplari. [a] non alias magis. [b] propellere.
[c] quaternos capere. [d] intentus.

structed not to enter upon the line of march, but to protect it. In this way, the army arrived at the city of Tarsus, to which the Persians were just at that moment[e] setting fire.

Ex. LXIV.

C. F. Into how many parts may the science of rhetoric[f] be divided? *C. P.* Three. *C. F.* What are they[g]? *C. P.* First, the peculiar ability[h] of the speaker; secondly, the speech; thirdly, the subject[i]. *C. F.* In what does the speaker's own ability consist? *C. P.* In the matter and the style[k]. These are subjects of invention and arrangement[l]; but, correctly speaking, invention[m] relates to the matter, and delivery[n] to the style; and again, arrangement, though relating to both, has reference to invention also. Intonation[o], gesture, expression of countenance, and action in general[p], are inseparable from delivery[q]; and of all these the memory is the keeper. *C. F.* Well[r]? the speech consists of how many parts? *C. P.* Four; two of which serve to give information; statement and proof; and two to work upon the feelings[s]; the opening and the conclusion. *C. F.* Well, what parts does the subject include? *C. P.* The indefinite, which I call speculation[t]; and the definite, which I call the case.

Ex. LXV.

When the Gauls had at length departed, leaving the city in ruins[u], and it was proposed that the whole population should remove to Veii, Camillus addressed the people to the following effect[x]:—"With these striking memorials of the

[e] tum maximè. [f] doctrina dicendi. [g] cedo quas.
[h] ipsa vis. [i] quæstio. [k] res, verba. [l] Part. in *dus*. [m] Infinitive.
[n] "Properly speaking, is referred to," or "is correctly or specially referred to," is to be rendered by "proprie dici in, or de."
[o] vox. [p] omnis. [q] eloqui. [r] quid?
[s] animos impellere. [t] consultatio.
[u] Abl. abs. followed by *quum* with the subjunctive.
[x] hujuscemodi, *or* his fermè verbis.

observance and neglect of religious duties before your eyes[y], do you not perceive, Romans, the enormity of the impiety we contemplate, before we are yet completely[z] saved from the wreck of our former guilt and its calamitous consequences? We have a city founded under the sanction of augury and auspices. It contains no spot unhallowed by religion and sanctity. The days of the periodical rites are not more immoveable[a] than the places where they must be performed; and is it your intention, Romans, to forsake all these national and domestic objects of worship? How different[b] is your conduct from what was witnessed lately during the siege, on the part of a distinguished young man, C. Fabius, to the admiration of the enemy as well as of yourselves; when he came down from the citadel among the missiles of the Gauls, and performed the stated rites of the Fabian clan. And when family sacrifices are not interrupted even by war, do you deem it right[c] that the national worship of the gods of Rome shall be abandoned even during peace? It may perhaps be said that we can perform these ceremonies at Veii, or send our priests here to do so; but neither of these expedients would be consistent with the due observance[d] of religion."

Obs. XXV.

'In the letters of the ancients we naturally find a nearer approach, than in any other literary remains, to the familiar and elliptical style of ordinary conversation. They are also marked by some peculiarities which render them unlike the epistolary compositions of modern times: the ceremonious addresses and conclusions of the former are altogether different from and more rational than those of the latter; and the system of tenses is on a different principle: the tenses which we now use in letters relate to the time at which we are writing; and we regard the time of the reading of the letter

[y] cernere. [z] vixdum. [a] status. [b] par. [c] placet. [d] salvus.

as future. The ancients, on the contrary, regarding the time of the reading of the letter as present, spoke of the time in which they wrote as past.

Ex. LXVI.

If you are well, it is good; I also am well[e]. Amid my greatest afflictions, the health of my dear Tullia causes me painful anxiety; but I have nothing[f] new to mention to you respecting her[g]. I am quite sure, indeed, that you are equally concerned for her. With respect to[h] your desire, that I should come nearer, I perceive the necessity of doing so; and would have done so before now, but many obstacles have prevented me, and[g] are not yet removed out of my way. However, I am looking for a letter from Pomponius, and wish you would take the trouble to have it[g] brought to me as soon as possible. Take care[i] of your health.

Ex. LXVII.

Andricus came to me a day later than[k] I expected; so that I spent a night of apprehension and uneasiness. I find no information in your letter respecting[l] your condition, though it has relieved me. I am deprived of all literary recreation[m], which I cannot enjoy until I see you. Bid the physician be assured of[n] whatever fee he demands: I have written to Ummius to that effect. I understand that your mind is uneasy[o], and that the physician says your health is affected by it. If you love me, recall to their activity[p] your literary accomplishments[q], which have so endeared you to me. You must be strong in mind in order to be strong in health; and I entreat you to be so, both for your own sake and mine.

[e] This phrase is expressed by the letters, S. V. B. E. E. Q. V., *i. e.* si vales, bene est, ego quoque valeo.
[f] nihil est quod, &c. [g] The relative. [h] quod. [i] dare operam.
[k] postridie quam, &c. [l] certior fieri quomodo, &c.
[m] delectatio litteræque. [n] promitti jubere quantum, &c.
[o] animo angi. [p] ex somno excitare. [q] litteræ humanitasque.

Keep Acastus with you, that you may receive more careful attendance[r]. For my sake take care of yourself. The time is come for the performance of my promises; and I shall fulfil them, if you come. Once more, farewell!—April 10th, 12 o'clock.

Ex. LXVIII.

I beg of you to receive, as you promised in person[s] to do, A. Fufius, of all my friends the dearest, the kindest, and the most zealous; a scholar, and fully entitled to your friendship. It will be the greatest favour[t] you can do me, and you will besides lay upon him the eternal obligation of the greatest gratitude[u] to yourself. Pompey is[x] with me while I write[x] this. I have torn up[y] your harmless letter. It contained nothing, indeed, that might not be safely read in public; but the messenger said that you desired it, and you wrote yourself to that effect. So be it! This is the third letter[z] I write to you on the same day.—Tusculum, March 19th.

Ex. LXIX.

I wish to mention to you a circumstance which has given me more than ordinary[a] consolation, on the chance[b] of its lightening your sorrow also. On my return from Asia, while sailing from Ægina to Megara, I began to look through the distance[c] upon the surrounding countries. Behind me lay Ægina; in front, Megara; the Piræus on the right, Corinth on the left. Towns which were once at the summit of prosperity lay at that moment before my eyes, levelled to the earth and in ruins. I began to reflect thus:—Are we, diminutive mortals[d] whose lives must be comparatively short, to feel ourselves aggrieved[e] by the natural or violent death of any

[r] commodius ministrari. [s] coram recipere. [t] Translate by tam—quam.
[u] observantia. [x] Imperfect. [y] conscindere.
[z] Say, "this third letter I have written," &c. [a] non mediocris.
[b] si forte, &c. [c] prospicere. [d] homunculus. [e] indignari si.

of us, while the lifeless remains[f] of so many towns are lying uncared-for[g] within a single view? Will you not, then, control your feelings, Servius, and remember that you are but a man? Believe me, I derived no slight consolation from that reflection. Set, if you will, this similar view before your eyes. For instance[h], so many eminent men have died at the same time; the empire has been so curtailed; all the provinces convulsed[i]; and can you be so deeply affected[k] by the loss of the slender existence[l] of one feeble woman[m]? What reason have you or she to complain of fortune on this account[n]?

Ex. LXX.

M. T. Cicero to Servius Sulpicius, greeting[o].—I could wish indeed, Servius, as you say, that you had been with me in my very heavy affliction: for I can easily judge by[p] the partial relief which I derived from the perusal of your letter, what good you would have done[q] me, if you were here, by your consolation and sympathy[r]. You have written what might well lighten sorrow, and have, at the same time, employed[s] in your consolations a more than ordinary sorrow of your own. It is not, however, your words merely, or your participation[t] in my dejection that comfort me, but your influence[u] also; for I consider it unseemly not to bear my affliction as you, a man of such wisdom, think it proper that I should; but I am sometimes overpowered[x], and can scarcely bear up against my sorrow; for I want[y] those consolations which the men, whose example I set before me, never wanted in similar circumstances. They lived in such times, that the honours which they enjoyed from the state consoled their sorrow; while I, after losing all those distinctions which you

[f] cadaver. [g] projectus. [h] modo. [i] conquassari.
[k] tantopere commoveri si. [l] animula. [m] muliercula.
[n] nomen. [o] S. D. *i. e.* salutem dat. [p] intelligere ex eo quod, &c.
[q] juvare. [r] æque dolere. [s] dolorem adhibere. [t] societas.
[u] auctoritas. [x] opprimi. [y] deesse.

mention, and which I earned by the utmost toil, have been deprived of the only consolation which was left me.

Ex. LXXI.

When I was with you in your villa, I consigned to your care the property, securities[z], and Asiatic possessions of my relative Cærellia, with all the precision of which I was capable[a]; and you, in the spirit of[b] your continual and very great kindness to me, undertook the whole responsibility. I hope you remember it, for I know such to be your habit. However, Cærellia's agents have written to me, that in consequence of the extent of the province and the pressure of business, you require to have[c] your memory repeatedly refreshed. I beg of you to recollect that you unreservedly[d] undertook everything consistent with your honour. My impression is that you are armed with full power to oblige Cærellia[e]—though that is, of course, a question for your own decision and discretion—by that decree of the senate which was passed respecting the heirs of C. Vennonius. You will, of course, interpret that decree according to your own judgment; for I know that you have always highly respected the authority of that assembly. For the rest, I beg of you to believe[f] that any service you can do the interests of Cærellia will be a very great favour to me.

Ex. LXXII.

On the following day, while I was thinking of[g] setting out from Athens, his friend P. Postumius came to me, about four o'clock in the morning, and told me that Marcellus our colleague had been struck with a dagger, since dinner-time, by Magius Chilo, an acquaintance of his, and received two wounds; one in the throat, and the other on the head close to the ear; he hoped, however, that he might live[h]: Magius had since

[z] nomina. [a] quam possum diligentissimè. [b] pro.
[c] Gerundive. [d] cumulatè. [e] Gerund with a gen.
[f] sic velim existimes. [g] in animo habere. [h] vivere posse.

died by his own hand; after which he was himself sent to me by Marcellus, to announce the circumstance and request that I would call[i] physicians. I called them, and set out for the place immediately[k] at sunrise. I was not far from the Peiræus, when a servant met me bringing a note, stating that Marcellus had died just before daybreak. Thus was a most distinguished man most barbarously murdered[l] by a man of the vilest character; and a friend was found to assassinate the man whom his enemies had spared through respect for his reputation.

Ex. LXXIII.

You know that there are several kinds of letters; but one in particular which is most obviously[m] the object of the invention of the practice, to enable us to inform those at a distance of whatever it concerned ourselves or them[n] that they should know. A letter of this sort you are not of course to look for from me. You have others to write and tell you[o] of your private concerns. In my affairs, on the contrary, there is no news whatever[p]. There are two other kinds of letters, which please me much; the one familiar and playful; the other serious and austere; and which of the two it is less proper for me to use I cannot tell. Am I to be merry in my letters to you[q]? I cannot consider that man a citizen who can command a laugh in times like these. Shall I write seriously? What can Cicero write seriously to Curio, except on politics[r]? And on this subject, I am so circumstanced that I am neither disposed to write what I think, nor what I do not think.

Ex. LXXIV.

I arrived to-day[s] in Cumæ, after to-morrow[s] I may perhaps be with you; but when I decide I shall give you a

[i] cogere. [k] ex vestigio. [l] morte affici. [m] certissimus.
[n] interesse, with its proper cases. [o] scriptor, nuntius.
[p] nihil sanè. [q] Say, "with you by letters." [r] res publica.
[s] These points of time must be made to relate to the reading of the letter, supposing it to have been written a day previously.

short notice[t]. Though M. Cæparius, when I met him in the Gallinarian wood and inquired how you were, told me that you were confined to your bed by the gout[u],—at which I was naturally grieved,—still I resolved to come to you, for the purpose of seeing you, paying you a visit, and dining with you besides; for I hope your cook is not also in the gout[u]. Look out, therefore, for a guest who is no great eater[x], and an enemy to elaborate cookery.

Ex. LXXV.

Philip, the son of Amyntas king of Macedonia, by whose valour and energy[y] the Macedonians were advanced to be the sovereigns of many nations and cities, and the terror of whose military power[z] to all Greece is proved by those celebrated speeches of Demosthenes; although engaged nearly all his life in military operations and conquests, did not however by any means so far neglect literature and intellectual accomplishments[a] as to be unable to say and do much that was witty and courteous. In fact, there are collections of his letters, which are elegant, graceful, and sensible; like that which he wrote to Aristotle to inform him of the birth of his son; and which is worth transcribing[b] as a lesson to parents. The letter was in this style[c]. "Philip to Aristotle, greeting.—Know that a son is born to me; for which I thank the gods, not merely on account of his birth, but because it has[d] taken place during your life; for I hope it may come to pass, that, brought up and instructed by you, he may be worthy of us and of succeeding to this empire."

Obs. XXVI.

Interrogative sentences contain certain particles which vary, as in Greek, with the nature of the question. Questions in

[t] facere paullo ante certiorem.
[u] ex pedibus laborare, *or* arthriticus esse.
[x] edax.
[y] industria.
[z] "That whose power and arms were to be feared."
[a] liberalis musa, studia humanitatis.
[b] Gerundive with videri.
[c] exponi ad hanc ferme sententiam.
[d] pro eo quod, &c.

dependent clauses are always asked in the subjunctive, under the general rule, that *any* word by which a question *may* be asked (such as *quis, qualis, quantus, quomodo*, &c.), must take the subjunctive in dependent clauses. They are also classified into single, and double or disjunctive. Single questions are asked by *num* and *nonne*, accordingly as a negative or affirmative answer is expected; or, in either case, by the suffix *ne;* but when they form dependent clauses, *num*, *an*, and *-ne* are used indifferently. Disjunctive questions are asked by *utrum* and *an*, *utrum* and *-ne*, *-ne* and *an;* but the particle may be omitted from either member. When questions are not really enquiries, but rhetorical figures, they may be asked without any of these particles.

Ex. LXXVI.

Caractacus however, neither dejected in look, nor speaking so as to excite compassion[e], standing by the tribunal, addressed him in the following words:—"Had I observed in my prosperity a moderation proportioned to[f] my rank and fortune, I should have visited this city rather as a friend than as a prisoner; for you would not have thought it beneath you[g] to receive in a friendly spirit[h] the descendant of noble ancestors and the sovereign of many nations. My present position, though[i] degrading to me, is exalting to you. I have been the possessor of horses, men, arms, and wealth. What wonder, then, that I should be unwilling to lose them? Does it follow from your desire of universal dominion, that all men are to resign themselves to slavery? If I were at once to surrender and give myself up[k], neither my vicissitudes nor your successes would have become notorious; my sufferings would have been at once forgotten; while, on the other hand, if you respect my safety, I shall be an everlasting instance of your clemency." The emperor thereupon accorded a free

[e] verbis misericordiam requirere. [f] quanta—tanta. [g] dedignari.
[h] fœdus pacis. [i] ut—sic. [k] Middle voice.

pardon to him, as also to his wife and his brothers; and their chains were struck off[l].

Ex. LXXVII.

If it was ever a matter of doubt, Romans, whether it was for your sake or their own that the tribunes of the commons have been, on all occasions, the promoters of dissension, that doubt, I am sure, has this year ceased to exist[m]; and, happy as[n] I am in the removal of your long-cherished delusion, I further[n] congratulate you, and, for your sake, the republic, on its removal by means especially of your prosperity. Can any man doubt that it was never so much by your wrongs—if such ever existed—that the tribunes were discontented and exasperated, as by the liberality of the senate toward the commons, in voting pay to the soldiers? What else do you suppose they were then afraid of, or are now anxious to derange, than the friendly understanding of the classes which they consider most calculated to[o] weaken their own power? Thus do they, like dishonest artizans, make work for themselves; for they[p] always long for some disorder in the state, that they may be called in by you to cure it[p]. Are you then the champions or the assailants of the commons? Are you the opponents or the advocates of the soldiers? Do you think lightly of the alternative[q] of opinion likely to result from this measure? Are our neighbours, I pray you[r], to regard the Romans as such a people, that[p], if any city can resist their first momentary assault, it can have nothing more to fear? or is the terror of our name to be such, that no weary length of siege, no inclemency[s] of winter, can remove a Roman army from a city once invested[t]; that we recognise[u] no end of war but victory, and wage our wars not more with energy than perseverance?

[l] vincula exsolvere. [m] desinere dubitari. [n] quum—tum.
[o] Genitive with esse. [p] The relative. [q] discrimen.
[r] tandem. [s] vis. [t] circumsessus. [u] novisse.

Ex. LXXVIII.

Well? what think you of that power which makes abstruse investigations, and which is called invention and originality[x]? Do you consider it to be formed[y] of these earthy, perishable, and transient elements? what think you of him who was the first to give names to all things, which Pythagoras regarded as an effort of the most perfect wisdom? or of him who brought together disunited[z] human beings and organized society[a] among them? or of him who defined by a few written characters[b] the apparently infinite variety of articulate sounds[c]? or him who recorded the motions and phases of the planets? All these were exalted beings; but higher still[d] were they who invented agriculture, the use of garments and houses, the conveniences of life[e], and defences against wild animals; by which we have been so civilized and refined[f] as to have advanced from indispensable to more artificial[g] contrivances. A great enjoyment, for instance[h], is provided for the ear by the invention and arrangement of the variety and qualities of sounds; we also look up to the celestial bodies, some fixed in determinate places, and others not really, but nominally, planets; for he who can investigate[i] all their changes and motions proves to us[i], at the same time[k], that his own spirit is akin to that which framed[l] them in the heaven.

Ex. LXXIX.

That city, in fact, seemed to me not merely a city, but a shrine of Ceres. They believe that Ceres dwells among them in Enna. So that I regarded them not so much as denizens of the city, as all priests, all neighbours and ministers[m] of Ceres. Did you then presume to remove the statue

[x] excogitatio. [y] concrescere ex, &c. [z] dissipatos congregare.
[a] ad societatem vitæ convocare. [b] literarum notis terminare.
[c] sonus vocis. [d] etiam. [e] vitæ cultus. [f] mansuefactus, excultus.
[g] ad elegantiora defluere. [h] nam. [i] The perfect. [k] is.
[l] fabricare. [m] antistes.

of Ceres? Have you attempted to force the Victory from the hand of Ceres, and to sever one goddess from another[n]? And still, those men whose feelings were all more inclined[o] to impiety than religion, never ventured to outrage or even to touch any of these[p]. In the consulship of P. Popilius and P. Rupilius, that place was in the possession of slaves, renegades, savages, and enemies; and yet they were not[q] so much the slaves of their masters, as you of your passions; they were not renegades from their owners so much as you from principle and justice; they were never so savage in language and in birth, as you in heart and conduct[r]; nor were they so much the enemies of man as you of the immortal gods!

Ex. LXXX.

When Philotas was arrested on a charge of having conspired[s] against the king's life, and was permitted to speak in his own defence, "There are many here present," he said, "besides Macedonians, who will, I believe, more easily understand[t] what I have to say, if I address them in the same language which you have employed, with no other view[u], I presume, than to make your speech more generally intelligible." "Do you see," retorted the king, "how disgusted Philotas is with his native language[x]?" "Although any defence," continued Philotas, "on the part of a prisoner, which appears not so much to undeceive[y] as to refute[y] his judge, is not only useless but intrusive; still, so far as liberty of speech may be allowed me, I shall not abandon myself, nor allow it to be supposed that[z] I am condemned upon my own shewing. For my part, I cannot see what it is of which I am accused. Of the conspirators, not one mentions my name: Nicomachus has made no allusion to me; Ceballinus could

[n] deam deæ detrahere.
[o] proprior.
[p] quorum nihil.
[q] sed neque tam illi, &c.
[r] natura et mores.
[s] conjurationis initæ reus.
[t] Future infinitive.
[u] non ob aliud, quam, &c.
[x] sermonis patrii tædere.
[y] docere, arguere.
[z] committere ut.

know nothing but what he had heard; and yet the king believes me to be the head of the conspiracy! Could Dymnus, then, have omitted the name of his leader, at the very time when[a] he should have named me even falsely, as he was at a loss for[b] accomplices, in order that a coward might be more easily influenced? I ask you, my comrades, if Ceballinus had never applied to me, never wished me to know anything of the conspiracy, would I be on my trial to-day, without an accuser? Granting[c] even that Dymnus is still alive and anxious to save me; what of the others? Misfortune is ungenerous; and the criminal, while undergoing his own punishment, generally draws some consolation[d] from that of others. Would not so many accomplices, even on the rack, make a true confession? For nobody cares for[e] the dying, nor does he, of course, care for any."

[a] præsertim cum. [b] quærere. [c] sanè.
[d] acquiescere. [e] parcere.

APPENDICES.

APPENDIX I.

PASSAGES TO BE TURNED INTO LATIN PROSE.

Ex. I.

FROM THE EDINBURGH REVIEW, JULY 1850.—(*Merivale's Rome.*)

Provida Pompeio dederat Campania febres.

THE warning voice might have whispered into the ears of the fevered and failing veteran, vaticinations of a doom more appalling than the fickleness of the multitude, or the loss of popularity and power. It might have told him of the treacherous embers beneath his feet—of the tainted air he breathed—of the petulance of counsellors and the lip-service of dependents. "After a certain day in next year," it might have said, "farewell to ease, to fame, and to victory! The laurels of Italian, of Spanish, of Pontic campaigns are withered. Farewell to the repose of your Alban villa, to the throngs of the theatre and forum! to the loud acclamations in the field of Mars. Farewell to the homage of the senate and the cheers of the camp—to the fortune which flattered early and mature manhood—to the honour, love, and obedience which should accompany old age!"

Ex. II.

EXTRACT FROM MACAULAY'S ESSAY ON WARREN HASTINGS.

He had been assailed by the most formidable combination of enemies that ever sought the destruction of a single victim, and over that combination, after a struggle of ten years, he had triumphed. He had at last gone down to the grave in peace after so many troubles, in honour after so much obloquy. Those who consider his character without favour or malevolence will pronounce that, in the two great elements of all social virtue,—in respect for the rights of others, and in sympathy for the feelings of others, he was deficient. His principles were somewhat lax; his heart was somewhat hard. But though we cannot with truth pronounce him either a righteous or a merciful ruler, we cannot but admire his rare talents for administration and for controversy,—his dauntless courage,—his fervent zeal for the interests of the state,—his honourable poverty,—his noble equanimity, tried by both extremes of fortune, overpowered by neither.

Ex. III.

PASSAGE FROM EDINBURGH REVIEW, JULY 1850. (*Merivale's Rome.*)

THE camps and councils of Dyrrachium revealed to Cicero at once and for ever the error of his whole political life. He had not only grasped at the shadow, but by his hasty flight from Italy had embraced the substance of evil. By his own acts and irresolution he had leagued himself with men as rapacious as Verres, as profligate as Gabinius, as cruel and reckless as Catiline. At no era of his life do his letters evince such despondency, or his sarcasms breathe such bitterness. He had indeed cause for acrimony and despair; for neither Sicily, wasted and depopulated by its prætor, nor Præneste in the grasp of Sulla, nor the long agony of Numantia, nor any woe, impending or consummated, "in ancient or in modern books enrolled," would have equalled the retribution which the Pompeians were preparing for Rome.

It was proposed—and not whispered in secret conclave, but debated in the prætorium, and proclaimed in the lines at Dyrrachium—to ransack the ports for shipping, and by intercepting the supplies from Sicily and Africa, to inflict on the capital the torments of a lingering blockade; and when famine had done its work, to sweep the plains of Italy with Armenian and Colchian hordes, to bring up the heavy artillery of the legions against the cities, to reduce the Italians to a state of permanent serfage, and to portion out the soil of the peninsula among the chiefs of the victorious oligarchy, the Marcelli, Lentuli, and Scipios. Rome had been baptized with fratricidal blood, and, if the wishes of the Pompeians had been fulfilled, the omen would have been accomplished by indiscriminate proscription and massacre.

Ex. IV.

CAMBRIDGE EXAMINATION PAPER.

I CONGRATULATE you, Sir, on the recovery of your wonted style, though it has cost you a fortnight. I compassionate your labour in the composition of your letters, and will communicate to you the secret of my fluency. Truth needs no ornament; and in my opinion, what she borrows of the pencil is deformity. You brought a positive charge against me of corruption. I denied the charge, and called for proof. You replied with abuse, and reasserted your charge. I called again for proofs. The third time you reply with abuse only, and drop your accusation. In your fortnight's letter I find not a word about my corruption. I have no more to say, but to thank you for your condescension, and a grateful public and honest ministry for their many favours conferred upon me. The last, I am sure, will never refuse me any grace I shall solicit; and as for you, since you have not been ashamed to confess that you told a deliberate lie in my favour, and as a charitable donation, why may I not hope that you will hereafter make the same acknowledgment with regard to what you have said to my prejudice?

Ex. V.

PASSAGE FROM MACAULAY'S ESSAY ON CLIVE.

CLIVE had received secret intelligence of their design, had made his arrangements, and, exhausted by fatigue, had thrown himself on his couch. He was awakened by the alarm, and was instantly at his post. The enemy advanced, driving before them elephants, whose heads were armed with iron plates. It was expected that the gates would yield to the shock of these living battering-rams. But the huge beasts no sooner felt the English musket-balls, than they turned round and rushed furiously away, trampling on the multitude which had urged them forward. A raft was launched on the water which filled one part of the ditch. Clive, perceiving that his gunners at that post did not understand their business, took the management of a piece of artillery himself, and cleared the raft in a few minutes.

Ex. VI.

PASSAGE FROM HUMBOLDT.

THUS man, in the lowest state of animal rudeness, as well as among the specious brilliancy of our higher civilization, prepares for himself and his fellows increased toil and danger. The traveller, wandering over distant regions, and the historic inquirer, searching the records of the past, encounters everywhere the same spectacle of man at variance with man.

He, therefore, who among the dissensions of hostile nations, seeks for intellectual calm, turns with delight to the contemplation of the silent life of vegetation, and the hidden activities of forces and powers operating within the sanctuaries of nature; or, obedient to that impulse which has now for a thousand years glowed in the hearts of men, gazes upward in meditative contemplation on those celestial orbs, which are ever pursuing their ancient and unchanging course.

Ex. VII.

PASSAGE FROM THE "TIMES."

POSTERITY will pronounce the Duke one and the same in all the stages of his varied career: ever ready to give up positions no longer tenable, and objects no longer attainable; to sacrifice his predilections and himself, and do only what was best for his country. It is this very characteristic, so humble and inglorious, which has rendered the Duke of Wellington the great arbiter of factions, the chief of the senate, the "first consul" of this republic, and "the father of his country." It is this that has given him a constant place at the right hand of the throne. Ever ready to give his advice without favour or prejudice, he has been appealed to at the most difficult junctures, with the unanimous concurrence of all parties.

Ex. VIII.

FROM MACAULAY'S ESSAY ON CHATHAM.

CHATHAM sleeps near the northern door of the church, a spot which has been appropriated to statesmen. In no other cemetery do so many great citizens lie buried within so narrow a space. High over their venerable graves towers the stately monument of Chatham; and, from above, his effigy, graven by a cunning hand, seems still, with eagle face and outstretched arm, to bid England be of good cheer, and to hurl defiance at her foes. The generation which reared that memorial of him has disappeared. The rash and indiscriminate judgments of his contemporaries may now be revised by history. And history, while, for the warning of vehement, high, and daring natures, she faithfully recounts his many errors, will yet unhesitatingly pronounce that of the many great men whose bones lie near his, scarce *one* has left a more stainless, and none a more splendid, fame!

Ex. IX.

FROM SWIFT'S LETTERS.

I HAVE yours just now of the 19th, and the account you give me is nothing but what I have for some time expected with the utmost agonies; and there is one aggravation of constraint, that, where I am, I am forced to put on an easy countenance. It was at this time the best office your friendship could do not to deceive me. I entreated last year, as I believe you remember, that if there was no amendment, they should both come to London. But there was a fatality, although I indeed thought her stamina could not last much longer, when I saw her take no nourishment. I look upon this to be the greatest event that can ever happen to me: but all my preparations will not suffice to make me bear it like a philosopher, nor altogether like a Christian. There hath been the most perfect friendship between us from our childhood, and the greatest merit on her side, that ever was in one human creature towards another.

Nay, if I were now near her, I would not see her: I could not behave myself tolerably, and should redouble her sorrow. Judge in what temper of mind I write this. The very time I am writing, I conclude the fairest soul in this world hath left its body. Confusion! that I am at this moment called down by a visitor, when I am in the country, and it is not in my power to deny myself.—I have passed a very constrained hour, and now return to say I know not what. I have been long weary of the world, and shall for my small remainder of years be weary of life, having for ever lost that conversation which could only make it tolerable.

Ex. X.

FROM ARNOLD'S "LATER ROMAN COMMONWEALTH."

BUT the tears that were shed for Pompey were not only those of domestic affliction; his fate called forth a more general and honourable mourning. No man had ever gained at so early an age the affections of his countrymen, none had enjoyed them so largely or preserved them so long, with so little intermission; and at the distance of eighteen centuries, the judgment of his contemporaries may be confirmed by the sober judgment of history. He entered upon public life as a distinguished member of an oppressed party, which was just arriving at its hour of triumph and retaliation. He saw his associates plunged in rapine and massacre, but preserved himself pure from the contagion of their crimes.

Ex. XI.

FROM GROTE'S GREECE, vol. viii. p. 457.

BUT it was not until the army had actually begun its march, that the full measure of wretchedness was felt and manifested. It was then that the necessity was proclaimed, which no one probably spoke out beforehand, of leaving behind not only the unburied bodies, but also the sick and the wounded. The scenes of woe which marked that hour passed endurance or belief. The departing soldier sorrowed indeed, and shuddered with the sentiment of an unperformed duty, as he turned from the unburied bodies of the slain; but far more terrible was the trial when he had to tear himself from the living sufferers, who implored their comrades, with wailings of agony and distraction, not to desert them. Appealing to all the ties of pious friendship, they clung round their knees, and even crawled along the line of march till their strength failed.

Ex. XII.

PASSAGE FROM ARNOLD'S LECTURES ON MODERN HISTORY.

SOME of you, I doubt not, remember Genoa: you have seen that queenly city with its streets of palaces rising, tier above tier, from the water, girdling with the long lines of its bright, white houses the vast sweep of its harbour, the mouth of which is marked by a huge natural mole of rock, crowned by its magnificent light-house tower. You remember how its white houses rose out of a mass of fig, olive, and orange-trees, the glory of its old patrician luxury;—you may have observed the mountains behind the town, spotted at intervals with circular low towers, one of which is distinctly conspicuous, where the ridge of hills rises to its summit, and hides from view all the country beyond it. These towers are the forts of the famous lines which converge inland from the eastern and western extremities of the city.

Ex. XIII.

PASSAGE FROM ARNOLD'S ROME, iii. 414.

THE one great advantage possessed by Scipio, far more important than his pretended victory at Bæcula, was the remarkable ascendancy which he had obtained over the minds of the Spaniards. Everything about him was at once attractive and imposing: his youth, and the mingled beauty and majesty of his aspect; his humanity and courtesy to the Spanish hostages and their friends; his ability and energy at the head of his army: above all, there was manifest in him that consciousness of greatness, and that spirit, at once ardent, lofty, and profound, which naturally bows the hearts and minds of ordinary men, not to obedience only, and respect, but to admiration, and almost to worship.

Ex. XIV.

PASSAGE FROM HALLAM'S HISTORY OF EUROPE.

He sought in ancient learning something more elevated than the narrow, though necessary, researches of criticism. In a villa overhanging the town of Florence, on the steep slope of that hill crowned by the mother-city, the ancient Fæsulæ, in gardens which Tully might have envied, with Ticino, Landino, and Politian at his side, he delighted his hours of leisure with the beautiful visions of Platonic philosophy, for which the summer stillness of an Italian sky appears the most congenial accompaniment.

Never could the sympathies of the soul with external nature be more finely touched; never could more striking suggestions be presented to the philosopher and the statesman. Florence lay beneath them; not, indeed, with all the magnificence that the later Medici have given her, but, thanks to the piety of former times, presenting almost as varied an outline to the sky.

Ex. XV.

FROM MERIVALE'S ROME.

THE senate, however, exulted in the advance it had made, and believed that its path now lay open before it, and that its mortal enemy must soon fall into its hands. Cæsar, on his part, in the midst of the most overwhelming cares and perils of war, kept his eye intently fixed on the progress of affairs in the city, and saw that his only hope now lay in the errors of his antagonists. His term of government was approaching its close, while his opponents were eagerly pressing to have it cut short at once. At the moment of its expiration, as soon as he should become once more a private citizen, denuded of office and employment, charges of malversation would be preferred.

Ex. XVI.

FROM ARNOLD'S LECTURES ON MODERN HISTORY.

He does not allow the caresses of his new friends to make him forget that he is a sojourner with them, and not a citizen. His old friends may have used him ill; they may be dealing unjustly and cruelly; still their faults, though they may have driven him into exile, cannot banish from his mind the consciousness that with them is his true home; that their cause is habitually just and habitually the weaker, though now bewildered and led astray by a sudden gleam of success. He protests so strongly against their evil, that he chooses to die by their hands rather than in their company; but die he must, for there is no place left him on earth where his sympathies can breathe freely.

Ex. XVII.

FROM MERIVALE'S ROME.

Cæsar indeed felt the ground firm beneath his feet. He felt conscious that the real strength of the nation was with him. The nobles might intrigue against him, and the mob of the city might be ready to sell itself to any restless adventurer; but the good sense of the middle class at Rome, backed by the general sympathy of the Italians, and the enthusiastic veneration of the provinces, concurred to secure the foundations of his power. It was to these classes only that he felt himself responsible for the use of his delegated authority. Accordingly he disbanded his veterans, or dispatched his legions to distant quarters.

Ex. XVIII.

FROM ARNOLD'S ROME, ii. 170.

MOTIVES of a different sort influenced the barbarians of Europe. Greek enterprise had penetrated to the remotest parts of the Mediterranean; Greek traders might carry complaints of wrongs done to them by petty princes on shore or by pirates at sea, to the prince who had so fully avenged the old injuries of his nation on the great king himself. The conqueror was in the prime of life; in ten years he had utterly overthrown the greatest empire in the world; what if, having destroyed the enemies of Greece in the East, he should exact an account for wrongs committed against his nation in the West: for Carthaginian conquests, —for Lucanian devastations,—for Etruscan piracies?

Ex. XIX.

PASSAGE FROM MACAULAY'S ESSAYS.

No men occupy so splendid a position in history as those who have founded monarchies on the ruins of republican institutions. Their glory, if not of the purest, is certainly of the most seductive and dazzling kind. In nations broken to the curb, in nations long accustomed to be transferred from one tyrant to another, a man without eminent qualities may easily gain supreme power. The defection of a troop of guards, a conspiracy of eunuchs, a popular tumult, might place an indolent senator or a brutal soldier on the throne of the Roman world. Similar revolutions have often occurred in the despotic states of Asia. But a community in which obedience is paid, not to men, but to laws, in which magistrates are regarded not as the lords, but the servants, of the public, such a community is not easily reduced to servitude.

Ex. XX.

PASSAGE FROM CANNING.

And now I am so weary and exhausted, that it is a wonder to me how much of these fine purposes I shall execute. I must tell you, because I have as yet told nobody, how much his dispatch of yesterday is admired and approved, as well as the conduct it describes; nothing could be more able and judicious. With regard to public affairs, we cannot and we must not disguise from ourselves our situation. If peace is to be had, we must have it: war is out of the question,—we have not the means;—what is of all means most important, the mind! If we are not at peace, we shall be at nothing. It will be a *rixa* between us and our enemies,—a pulsation on their part, a vapulation on ours.

APPENDIX II.

PASSAGES TO BE TURNED INTO GREEK PROSE.

Ex. I.

PASSAGE FROM THE "TIMES."

CLEARNESS of discernment, correctness of judgment, and rectitude in action were, without doubt, the principal elements of the Duke's brilliant achievements in war, and of his vast authority in the councils of his country, as well as in the conferences of Europe. They gave to his determinations an originality and vigour akin to that of genius, and sometimes imparted to his language in debate a pith and significance at which more brilliant orators failed to arrive. His mind, equally careless of obstacles and of effect, travelled by the shortest road to its end; and he retained, even in his latest years, all the precision with which he was wont to handle the subjects that came before him, or which had at any time engrossed his attention.

Ex. II.

FROM LANDOR'S "PERICLES AND ASPASIA."

"PERICLES rarely says he likes anything, but whenever he is pleased, he expresses it by his countenance, although when he is displeased he never shows it even by the faintest sign. It was long before I ventured to make the observation to him." He replied, "It would be ungrateful and ungentle not to return thanks for any pleasure imparted to me, when a smile has the power of conveying them. I never say that a thing pleases me while it is yet undone or absent, lest I should give some one the trouble of performing or producing it. As for what is displeasing, I really am very insensible in general to matters of this nature; and when I am not so, I experience more of satisfaction from subduing my feelings, than I ever felt of displeasure at the occurrence which excited it. Politeness is in itself a power, and takes away the weight and galling from all others we may exercise.—I foresee," he added, "that Alcibiades will be an elegant man, but I fear he will never be a polite one."

Ex. III.

FROM BURKE ON THE FRENCH REVOLUTION.

A PERFECT democracy is the most shameless thing in the world. As it is the most shameless, it is also the most fearless.. No man apprehends in his own person he can be made subject to punishment. Certainly the people at large never ought; for, as all punishments are for the conservation of the people at large, the people at large can never become the subject of punishment by any human hand. It is, therefore, of infinite importance that they should not be suffered to imagine that their will, any more than that of kings, is the standard of right and wrong. They ought to be persuaded that they are fully as little entitled, and far less qualified with safety to themselves, to use any arbitrary power whatever.

Ex. IV.

PASSAGE FROM KINGSLEY'S "PHAETHON."

BUT Prometheus, taking pity on them, determined in his mind to free them from that slavery, and to teach them to rise above the beasts by seeing things as they are. He therefore made them acquainted with the secrets of nature, and taught them to build houses, to work in wood and metals, to observe the courses of the stars, and all other such arts and sciences, which, if any man attempts to follow according to his private opinion, and not according to the rules of that art which are independent of him and of his opinions, being discovered from the unchangeable laws of things as they are, he will fail. But yet, as the myth relates, they became only a more cunning sort of animals, not being wholly freed from a certain subjective opinion about themselves, that each man should, by means of these arts and sciences, please and help himself only.

Ex. V.

PASSAGE FROM HOOKER, i. 10.

Now besides that law which simply concerneth men as men, and that which belongeth unto them as they are linked with others in some form of political society, there is a third kind of law, which toucheth all such several bodies politic, so far forth as one of them hath public commerce with another. And this third is the law of nations. Between men and beasts there is no possibility of social communion, because the well-spring of that communion is a natural delight which man hath to transfer from himself into others, and to receive from others into himself, especially those things wherein the excellence of his kind doth most consist. The chiefest instrument of human communion therefore is speech; because thereby we impart mutually, one to another, the conceits of our reasonable understandings.

Ex. VI.

FROM GROTE'S HISTORY OF GREECE, vol. viii. 632.

SOCRATES affirmed that "well-doing" was the noblest work of man. "Well-doing" consisted in doing a thing well, after having learnt and practised it by the rational and proper means: it was altogether disparate from good-fortune, or success, without rational scheme and preparation. "The best man," he said, "and the most beloved by the gods, is he who, as a husbandman, performs well the duties of husbandry,—as a surgeon, those of medical art,—in political life, his duty towards the commonwealth. But the man who does nothing well is neither useful nor agreeable to the gods." This is the Socratic view of human life:—to enforce upon every one that what he chiefly required was teaching and practice as preparations for art; and that therefore ignorance, especially ignorance mistaking itself for knowledge, was his capital deficiency.

Ex. VII.

FROM THE CAMBRIDGE EXAMINATION PAPERS.

THIS kind of learning, then, you do not admire passionately, but have rather chosen to devote your chief attention to the study of eloquence;—a study whose high importance we experience daily in all our public transactions, and which enables us to deliberate on all the affairs of state; by which you, too, have discovered no insufficient share of wisdom in directing and prescribing to your subjects,—in judging of what is truly noble and equitable, and what is contrary to these things, and in dispensing punishments and rewards according to those unerring rules derived from this important knowledge. These studies prove your true discernment.

Ex. VIII.

FROM KINGSLEY'S "PHAETHON."

SUPPOSE, then, we were to say, What argument is this of yours, Protagoras?—that concerning lesser things, both intellectual and moral, such as concerning number, music, or the character of a man, mistakes are hurtful and liable to bring punishment in proportion to our need of using those things; but that about the gods, the very authors and lawgivers of number, music, human character, and all other things whatsoever, mistakes are of no consequence, nor in any way hurtful to man, who stands in need of their help, not once only, nor twice, in his life, in stress of battle, as he might of the brave man, but always, in all things, both outward and inward? Does it not seem strange to you,—for it does to me,—that to make mistakes concerning such beings should not bring an altogether infinite and daily punishment?

Ex. IX.

FROM HOOKER'S "ECCLESIASTICAL POLITY," i. 16.

EASIER a great deal is it for men by law to be taught what they ought to do, than instructed how to judge, as they should do, of law; the one being a thing which belongeth generally unto all,—the other, such as none but the wiser and more judicious sort can attain. Yea, the wisest are always, touching this point, the readiest to acknowledge that rightly to judge of a law is the weightiest thing that a man can take upon him. But if we will give judgment of the laws under which we live, first let that law eternal be ever before our eyes, as being of principal force and moment to breed in a religious mind a dutiful estimation of all laws, the use and benefit whereof we see; because there can be no doubt but that laws apparently good are, as it were, copied out of the very tables of that high, everlasting law.

Ex. X.

FROM BACON'S "ADVANCEMENT OF LEARNING."

NAY, further, we see that some of the philosophers, which were least divine, and most immersed in the senses, and who denied generally the immortality of the soul, yet came to this point,—that whatsoever motions the spirit of man could act and perform without the organs of the body, they thought might remain after death; which were only those of the understanding and those of the affections,—so immortal and incorruptible a thing did knowledge appear unto them to be. But we, that know by divine revelation that not only the understanding, but the affections purified, not only the spirit, but the body changed, shall be advanced to immortality, do disclaim these rudiments of the senses.

Ex. XI.

FROM LANDOR'S "PERICLES AND ASPASIA."

I THINK, Pericles, you who are so sincere with me, are never quite sincere with others. You have contracted this bad habit from your custom of addressing the people. But among friends and philosophers, would it not be better to speak exactly as we think, whether ingeniously or not? Ingenious things, I am afraid, are never perfectly true;—I would not, however, exclude them; the difference being very wide between imperfect and violated truth. I would not even leave them in a minority, but would hear and say as many of them as may be, letting them pass current for what they are worth.

Ex. XII.

FROM BACON'S "NOVUM ORGANUM."

BUT by far the greatest impediment and aberration of the human understanding proceeds from the dullness, incompetency, and errors of the senses; since everything which strikes the senses preponderates over everything, however superior, which does not immediately strike them. Hence contemplation mostly ceases with sight; and a very scanty, or perhaps no regard, is paid to invisible objects. The entire operation, therefore, of spirits enclosed in tangible bodies is concealed, and escapes us. All that more delicate change of formation in the parts of coarser substances (vulgarly called "alteration," but, in fact, a change of position in the smallest particles) is equally unknown; and yet, unless these two matters be explained, there can be no interpretation of nature.

Ex. XIII.

FROM BUTLER'S "ANALOGY," ch. v.

We find ourselves in particular endued with capacities, not only of perceiving ideas, and of knowledge, (or perceiving truth,) but also of storing up our ideas and knowledge by memory. We are capable, not only of acting, and of having different momentous impressions made upon us, but of getting a new facility in any course of action, and of settled alterations in our temper and character. The power of the two last is the power of habits; but neither the perception of ideas, nor knowledge of any sort, are habits, though absolutely necessary to the forming of them. However, apprehension, reason, memory, which are the capacities for acquiring knowledge, are greatly improved by exercise.

Ex. XIV.

FROM HOOKER'S "ECCLESIASTICAL POLITY."

It is both commonly said and truly, that the best men otherwise are not always best in regard of society; the reason whereof is that the law of men's actions is one, if they be regarded only as men, and another when they are considered as parts of a politic body. Many men there are, than whom there is nothing more commendable when they are singled, and yet in society with others, none less fit to answer the duties which are looked for at their hands. Yea, I am persuaded, that of them with whom in this cause we strive, there are whose betters could hardly be found among men, if they did not live among men, but in some wilderness by themselves.

Ex. XV.

FROM NEWMAN'S "POLITICAL ECONOMY."

ALL great nations were originally formed by the organic junction of smaller parts; each part was a separate nation, and had again its own subdivisions. If we trace them in an opposite order, the union of families made villages,—the union of these made states,—and in some cases the union of states made a nation. It is, I believe, an axiom with philosophical politicians, that, as morality depends on the good state of families, so freedom and good government depend primarily on the healthy and energetic working of those local institutions which most closely touch the well-being of each humble family. But precisely because local freedom secures the practical independence of the poor, despots everywhere make war upon it.

Ex. XVI.

FROM GROTE'S "GREECE."

SOCRATES resolved all virtue into knowledge or wisdom,—all vice into ignorance and folly. To do right was the only way to happiness, or the least degree of unhappiness compatible with any given situation: now this was precisely what every one wished for and aimed at, but that many persons from ignorance or folly took the wrong road, and no man was wise enough always to take the right. But as no man was willingly his own enemy, so no man ever did wrong willingly; it was because he was not fully or correctly informed of the consequences of his own actions.

Ex. XVII.

FROM THE CAMBRIDGE EXAMINATION PAPERS.

We have been hovering on the shores of Greece, till the season is gone by for aiding her, and another power will soon have acquired the glory and benefit of being her first protectress. If a new world were to burst forth suddenly in the midst of the heavens, and we were instructed by angelic voices, or whatever kind of revelation the Creator might appoint, that the inhabitants were brave, generous, happy, and warm with all our sympathies, would not pious men fall down before Him for such a manifestation of His power and goodness? What then! shall these very people be the first to stifle the expression of our praise and wonder at a marvel far more astonishing, at a manifestation of power and goodness far more glorious and magnificent?

Ex. XVIII.

FROM KINGSLEY'S "PHAETHON."

S.—Tell me then, Phaethon, for a strange doubt has entered my mind on account of your words,—this truth of which you were enamoured seems not to have been a part of yourself, nor a creation of your own, like Pygmalion's statue. How then has it happened to you not to be even more miserable than Pygmalion, until you were sure that truth loved you in return?

Ph.—I am puzzled, Socrates.

S.—Shall we rather say, then, that you were enamoured, not of truth itself, but of the spirit of truth? for we have all along been defining "truth" to be "facts as they are,"—have we not?

Ph.—We have.

S.—But there are many "facts as they are," whereof to be enamoured would be base, as they cannot return your love.

Ex. XIX.

FROM HOOKER'S "ECCLESIASTICAL POLITY."

THE soul of man, therefore, being capable of a more divine perfection, hath, besides the faculties of growing unto sensible knowledge, (which is common unto us with beasts,) a further ability, whereof in them there is no show at all,—the ability of reaching higher than unto sensible things. Till we grow to some ripeness of years, the soul of man doth only store itself with conceits of things of lower and more open quality, which afterwards do serve as instruments to that which is greater; in the meanwhile, above the reach of meaner creatures it ascendeth not. When once it comprehendeth anything above this, as the differences of times, affirmations, negations, contradictions in speech, we then count it to have some use of natural reason.

Ex. XX.

FROM BACON'S "ADVANCEMENT OF LEARNING."

YET how great is the difference between civil matters and the arts! for there is not the same danger from new activity and new life. In civil matters even changes for the better are suspected on account of the commotions they occasion; for civil government is supported by authority, unanimity, fame, and public opinion,—and not by demonstration. In the arts and sciences, on the contrary, every department, as in mines, ought to resound with new works and advances. And this is the rational, though not the actual, view of the case; for that administration and government of science, of which we have spoken, is wont too rigorously to repress its growth.

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